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A
BRIEF SKETCH
OF THE
LIFE OF THE LATE
MISS SARAH MARTIN;
OF GREAT YARMOUTH:

WITH EXTRACTS FROM THE
PARLIAMENTARY REPORTS ON PRISONS;
HER OWN PRISON JOURNALS, &c.

NEW YORK:
ROBERT CARTER, 58 CANAL STREET,
AND PITTSBURG, 56 MARKET STREET.

1846.

RV 9595

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CONTENTS.

	PAGE
MEMOIR OF MISS SARAH MARTIN . . .	5
EXTRACTS FROM LETTERS AND PRISON BOOKS .	59
EXTRACTS FROM THE PARLIAMENTARY REPORTS .	125
LETTER FROM CAPT. WILLIAMS	133
A FUNERAL SERMON	137

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MEMOIR
OF
MISS SARAH MARTIN.

My father was a village tradesman. I was born in June, 1791; an only child, deprived of my parents at an early age, and brought up under the care of a widowed grandmother, who had from her youth been a believer in the Lord Jesus Christ, a meek and lowly christian, bending to the grave after a long life of much affliction, desiring to depart, yet, as it were, lingering for my sake.

I have heard her say, and I myself retain an indistinct recollection, that when a child I felt interest in her instructions, and heard her speak of my Saviour with pleasure. These impressions, however, soon

disappeared, and at twelve years old, I discovered an indescribable aversion to the Bible, and a bitter prejudice against spiritual truth, and the Gospel of Christ, in every form that met me.

At this period, I learned from a school girl the way of obtaining novels and romances, from an old circulating library, at a cheap rate ; and, for about two years, I read much trash of this sort with uncommon avidity ; when, on becoming sickened, I gave them up, with neither care nor thought about their immoral tendency.

Then, turning to a change of books, with ardent eagerness I read Shakspeare's Plays, and other dramatic works ; Addison's Spectator, Guardian, &c. ; the works of Johnson, and others, and the British Poets. Still, however, when a ray of gospel light came across me in any way, I turned from it as from a reptile.

When between fourteen and fifteen years of age, my dearest grandmother sent me to learn to be a dress-maker, which occupation

I followed for myself the year after, and diligently devoted to it the time required, whilst all times of relaxation were still given to books for self gratification alone, for I was in my sin, dead to God, and even my active industry in earning my living, right as it was, and my bounden duty before Him, was polluted in its motive, because in all my thoughts He was shut out, and the idol, self, reigned.

The daily sight of the Bible in the hands of my beloved grandmother brought reproof and a sting which I could not conquer. On one occasion she was reading aloud, and I left the room unable to bear it. In a happier period afterwards, when asking if she ever despaired of my salvation, she told me she did not, but was ever enabled to hope in God and pray. Two Bibles, which were my dear mother's, I removed from their place and hid, that they might not even meet my view ; studiously avoiding whatever might bring God to my thoughts, in the idea, that should the Bible,

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after all, prove to be true, the less I knew of it, the better it would be for me.

There lived in our neighbourhood an old gentleman and his wife. The affectionate regard of the latter to me from my childhood, was met on my part with attachment and respect; but by the former my own prejudice and hatred to divine truth were much strengthened and confirmed. I frequently conversed with him, and borrowed his books. He was a man of no ordinary ability, and used to apply passages of the holy Scriptures profanely, and read different translations of the holy Bible for the purpose of discovering, what he called, "contradictions,"—and whilst scorning the Bible, would adopt an opinion of Voltaire, Shaftsbury, or Bolingbroke, as a standard of decision on truth and error.

In my nineteenth year, I heard a sermon preached which powerfully met my attention—from 2 *Cor.* v. 11, "We persuade men." It was then that the Spirit of God sent a ray of light upon my guilty soul,

slave of Satan, "fast bound in misery and iron." Stranger as I was to my divine Teacher, this first lesson was distinctly impressed, that the religion of the Bible was a grand reality, and that I had been wrong. It was a fine summer Sunday: I had walked to the next town, Great Yarmouth, for mere pleasure, and entered the place of worship, where I heard the sermon, from common curiosity. In my walk home, reflecting on what I had heard, my mind was expanded with a sense of the divine majesty, and I spoke to my poor friend,—the old gentleman before mentioned, as well as others, with astonishment and admiration of what I had heard. He said the novelty pleased me and would wear off; whilst the answer of my heart was, "I hope not—be it novelty or delusion—it is so precious I cannot part with it." However, for as long as six months after, I did not go to hear the preacher again, nor seek the Lord, nor give up the world in any way whatever; for, with my judgment convinced

in a measure, my heart was untouched. But in the autumn of 1810, I was led by my most merciful God to examine the great subject in earnest; and I became convinced, not only of the truth of divine revelation, but also that my own crime in having rejected it, embodied guilt capable of every possible manifestation, when not held back by God Himself. By the light of the divine majesty, and by His Law, I saw myself condemned, and I felt the justice of my condemnation: for not only had I violated that righteous and holy Law, but I had added to it contempt of the blessed gospel, and rejection of the Son of God. And yet such was the pity of my God, and such His tenderness to me, that in the immediate disclosure of these my circumstances, He shewed to me, as in the same glance, the Mediator Jesus Christ, my Saviour, and forgiveness through Him.

For twelvemonths after this my satisfaction was incomplete, and my happiness was held back, not knowing the extent of

the promise—"If thou return to the Almighty thou shalt be built up;" *Job* xxii. 23.—Therefore with strong confidence in my own imaginary power, and supposing all the while that God required it of me, I sought to advance, less by receiving from the fulness of Jesus, than by providing something to bring. To this end I sought to satisfy my thirst for religious knowledge, by reading theological works. The Bible was indeed read formally, a few chapters every day, but not honoured as the supreme source of divine knowledge; whilst my first expectation of advance was from religious books, to the reading of which late and early hours were devoted, and of every sermon I heard, I wrote an outline afterwards.

About the close of this year I became increasingly bowed down in spirit with heavy disappointment, toiling hard and reaping no fruit; for in full acknowledgment and wonder at God's power, in the change which he had wrought in my

thoughts, principles, and habits, I had yet believed that it was required of me to take a distinct part in carrying forward the work of religion in my own life, nor was I made happy until in divine compassion the Almighty removed my error, by making it known to me,—that to uphold and prosper divine life in principle and in its fruits, was His sovereign prerogative, as exclusively belonging to the Holy Spirit, as the first movement of the soul from spiritual death, and that in the plan of the salvation of a sinner, according to His eternal wisdom and purpose was comprehended all I needed for persevering advance in godliness, as to knowledge and obedience. These happy views were suddenly opened to me whilst reading *Romans* ix. and xi. There seeing salvation, not in its commencement only, but from first to last, to be entirely of grace, I was made free ! and looking upon a once crucified, but now glorified Saviour, with no more power of my own than the praying thief had upon the cross, I also found peace.

The declaration of the Lord—"It is finished," was enough, and I was graciously given to understand that contrition, love, and holiness are the fruits of the Spirit, produced in a believer when "looking unto Jesus." I read the chapters referred to much. One memorable day, the words, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," were as heavenly music to my heart; for whilst experience had shewn my utter destitution before God, I rejoiced to see my eternal salvation secure on the ground of God's free and sovereign mercy, and realized the blessed promise, "Thou shalt forget thy misery, and remember it as waters that pass away." *Job xi. 16.* The high assurance, that Christ was mine, and with Him "all things," has never been withdrawn, but in all I have been called to resist, or conquer, or endure, or suffer, it has been a light from God not to be obscured, an ocean of comfort from the rock of my strength.

Now it became my delight, not only to read but to “search the Scriptures,” which still confirmed my happiness, shewing that the immense demands of divine justice on me, had been answered by my incarnate God, who became my Surety, and was still my Counsellor—my Shepherd—my Friend—my Saviour. And now indeed, I read the Bible with different views and different effects; for the attainment of that peace, which I sought in vain by my own power, I found to be “the gift of God.”

I began by committing much to memory from the Scriptures: and when reading the Bible kept a common-place book beside me, in which to copy texts expressing the attributes and perfections of God first, and next such other subjects as presented themselves, by which my hungering and thirsting soul was sustained. And thus, in my sense of perfect destitution, I obtained knowledge from the eternal source. There was guidance imparted from on high, with clear satisfaction at the moment, and strong

hope for the future ; which years since then have ever found advanced and confirmed.

I have thought, as to the lives of persons whose writings or other labors have been most beneficial to their fellow-creatures, that the success arose from the immediate power of the Holy Ghost, enlightening their understanding in the study of the holy Scriptures, and not from secondary causes, however good ; and I have thought it well, whilst setting a just value on the works of enlightened persons, to read them sparingly, and in their proper place—*not as standards*,—and ever reserving a much larger portion of time, and of our best hours, for the Bible. The advantage of resorting to it in circumstances of trial or difficulty, for minute direction, and sure guidance, has been as life against death to me. And oft, when my strong impetuosity of feeling, and impatience before God, have arisen before an evil,—when anger would have assumed the place of patient enduring love

—and when my own sin before God became greater than that, which was to be deplored and reprov'd by me in another, then this divine and perfect book, whilst it supplied and still supplies correction, ever told of mercy. Having obtained peace, I looked upward with adoring wonder and grateful astonishment to my precious God and Redeemer, and at His mighty power, which had actually cast down and overthrown all my deeply rooted and bitter prejudices, had beaten down the tyranny of Satan, and had made me alive from the dead. And now, in the glorious “liberty wherewith Christ had made me free,” I wished to give proof of my love, and desired of the Lord to open privileges to me of serving my fellow creatures, that happily I might, with the Bible in my hand, point others to those fountains of joy, whence my own so largely flowed.

The first generous favor thus conferred on me, was attendance to teach in a Sunday school. Nor did God withhold from me

the sight of His power in many beautiful results. One sweet child, a girl of ten years old, S. S——, was attacked with inflammation, and died in a fortnight. Her testimony was,—her Saviour taught her first by a short prayer I had written and given to her. Her views of sin, of God's justice, and her Saviour's redeeming power, were clearly expressed. She named a woman of the worst character, saying—"she is bad, but I am the worse;" and the dear believer welcomed the Lord through death without a sting. The blessing of the Father was neither held back from me nor the children, but after a course of years, when strength failed for both, this department was resigned in favor of the prison.

In the spring of 1810, I had a strong desire to visit the poor in the workhouse; and by my gracious God I was soon indulged in this also. Having been told of a young woman afflicted with an abscess, I found admission by going to visit her, and at her death, obtained the desire of my

heart, in the request of a number of aged and sick women in the room, to continue my visits to read the Scriptures and pray with them ; and my comfort was extended by a hearty welcome from the inmates of all the sick rooms.

In the same year, (1810) whilst frequently passing the gaol, I felt a strong desire to obtain admission to the prisoners to read the Scriptures to them, for I thought much of their condition, and of their sin before God : how they were shut out from the society, whose rights they had violated, and how destitute they were of the scriptural instruction, which alone could meet their unhappy circumstances.

After a few slight difficulties, the first wish of my heart was granted. My Saviour had said,—“ whatsoever ye shall ask in my name, believing, ye shall receive :” and I found it true, in being soon admitted into that interesting field of occupation, which increasingly obtained the first interests of my life for the last twenty-four

years. I did not make known my purpose of seeking admission to the gaol, until the object was attained, even to my beloved grandmother, so sensitive was my fear lest any obstacle should thereby arise in my way, and the project seem a visionary one. God led me, and I consulted none but Him.

In August, 1819, I heard of a woman being sent to the gaol for having cruelly beaten her child, and having learned her name, went to the gaol and asked permission to see her, which, on a second application, was allowed. When I told the woman, who was surprised at the sight of a stranger, the motive of my visit, her guilt, her need of God's mercy, &c., she burst into tears and thanked me, whilst I read to her the twenty-third chapter of *St. Luke*. For the first few months, I only made a short visit to read the Scriptures to the prisoners, but desiring more time to instruct them in reading and writing, I soon thought it right to give up a day in a week from dress-making,

by which I earned my living, to serve the prisoners. This regularly given, with many an additional one, was not felt as a pecuniary loss, but was ever followed with abundant satisfaction, for the blessing of God was upon me.

At this time there was no divine worship in the gaol on the Lord's day, nor any respect paid to it, at which I was particularly struck, when on going one Sunday to see a female convict, before her departure for transportation, I found her making a bonnet. I had long desired and recommended the prisoners to form a Sunday service, by one reading to the rest. It was at length adopted ; but aware of the instability of a practice in itself good, without any corresponding principle of preservation, and thinking that my presence might exert a beneficial tendency, I joined their Sunday morning worship as a regular hearer. On discovering that their afternoon service had been resigned, I proposed attending on that part of the day also, and it was resumed.

After several changes of readers, the office devolved on me. That happy privilege thus graciously opened to me, and embraced from necessity, and in much fear, was acceptable to the prisoners, for God made it so, and also an unspeakable advantage and comfort to myself. I was enabled to continue the two services on Sundays, until 1831, when, as my strength seemed failing for both, it pleased God that a good minister, who then became resident in our parish, should undertake the afternoon service, which was a timely relief to me.

In my happy and quiet course, comparatively unknown and unnoticed, and where no influence beyond that of the governor and his wife were essential, it pleased God to give me that important advantage, and I would gratefully acknowledge the kind support which I received from them.

After having visited the gaol about three years, a lady, who felt much interest in my success, with the view of enabling me to allow myself more rest for my health's

sake, kindly proposed the gift of an additional day at her own expense, which was to compensate me, as though I were engaged in dress-making. This I at first feared to accept, because, while rest should be sought in serving my fellow creatures, more money would then be needful ; for the narrow sphere already entered upon, with such limited means as were in my own power, required all I had. This objection was met by a few quarterly subscriptions, chiefly 2s. 6d. each, for bibles, testaments, tracts, and other books, for distribution.

With this happy prospect of advance, promising no more than it realized, I set apart Monday as the additional day every week, for claims distinct from the prison. It was a source of great pleasure for several years, to reserve an hour or two of it to hear a number of girls and boys repeat verses from the holy Scriptures, which they had committed to memory, during the week. The largest number that ever attended was seventy ; but at a later period, when Sunday

schools were formed in the parish church, and in some other places of worship, the number who attended became smaller, and in giving them up, I recommended them to a better advantage.—I had already begun to suffer from the effects of impure air, in the close sick rooms of the workhouse ; but whilst compelled, with sincere regret, to leave that department, another interesting one was opened to me, in the instruction of the workhouse children, to which Monday afternoons were then happily devoted. And in this work, I was ever kindly supported by the influence of every successive governor.

The children were first taught in a sleeping garret, but at length, by the kindness of the governor and overseers, a school-room was built in the workhouse yard. The first schoolmaster was an old man, who did not live long. His successor was selected by the governor, as the only competent person to teach reading, but he was not a religious man, and had brought him-

self to poverty by drunkenness. He was, however, always attentive to my wishes, as to what the children should learn, and gave me a hearty welcome in my weekly visits. After a few years, John Stagg,—for that was his name,—became a decidedly religious man, and expressed much thankfulness to God for having by His kind providence, been placed in that school-room. For several months before his death he suffered much from asthma, and when the difficulty of breathing prevented sleep, and compelled him to sit up much during the night ; he would not desert the children in the day, being no longer the mechanical teacher, but the affectionate master and friend to the souls of the children. His natural temper was impatient, and at an earlier period he had been unhappily anxious about the children ; but when confined to his bed, and his separation from them entirely effected by the hand of God, and life was closing,—he resigned his precious charge to the love of God, and, with every

earthly care removed, he found rest. It was a privilege to me to see this my esteemed brother in the Lord on his peaceful death-bed: he there said—"I feel that I am a guilty sinner, but I cast myself entirely on the mercy of God in His dear Son." He was a meek and lowly saint, happy in the hope that the Lord would soon receive him, and, in the serene calmness of his soul, faith and hope reigned; whilst, in witnessing the happy state of his mind, my desire was, that—"my last end might be like his."

The next schoolmaster was an old sailor, a man of bad character and known to be a thief, but there was no choice in our workhouse, for another able to teach reading could not be found. He, Edward Lenny, however, kindly entered into my views as respected the children; and, in a few years, became a decided believer in the Son of God. He was a man of somewhat grave deportment, not of pretence, but of sound mind; at a future period, I heard

him say, "in this school-room God taught me what I did not know before,—that I am a sinner, and that I have mercy in my Saviour." Like the former master, his faith was seen in his holiness of life. His affliction also was asthma, and before being compelled to keep his bed the last week of his life, painful as it was to attempt the labours of the school, he could not leave his beloved charge. On the first day of finding him absent from the school-room it grieved me much, for what a bereavement to the dear children was at hand? A little boy led me to the master's room, who was sitting half upright, because of difficulty in breathing, whilst the back of his head rested against wood. In reaching a fallen pillow, for he had but one arm, and could not assist himself, an expression of compassion escaped me, which he quickly corrected, saying, "O this is nothing! I could bear ten times more than this with God supporting me. How gracious God is!" The high tone of elevation, the strong expres-

sion of his countenance, as he looked upward, and his manner altogether, were truly grand. Well might I feel lowly in the presence of this great man, for such he was. To the question, whether I could bring him anything he would like, he replied thoughtfully, after a moment or two, "No, I want nothing ; how good the Lord is !" On a sudden, as his eye caught the little boy beside me in tears, he exclaimed, "Blessed child, he loves his master, and reads the testament to me." I afterwards regretted not having written down at the time some remarkable sentences he spoke, for *he* was the teacher then. In his renewed mind, there was indeed strong faith and hope,—it was the mind of a conqueror. The impression left on my own mind was lasting and precious, for, when I remember him, "he being dead yet speaketh." Our dear little pupil, James Lane, did not long survive his beloved friend and master. The boy was about thirteen or fourteen years of age, though seemingly younger, for he

was short and deformed. He entered the school about two years before, and soon became interested in the course of instruction pursued. Shortly after the death of Lenny, an attack of consumption confined him to his bed, and there, one might see in his pale countenance, a sweet expression of the peace which gladdened his heart. His little books, and God's book, were before him on his bed, and he spoke of God with love, for, being taught by His spirit, he knew "in whom he had believed." I once asked, "what would you desire, had you your choice,—to get well or to die?" "I would die and go to my Saviour," said the meek lamb;—and he had his choice. Jesus, the good shepherd, soon called him to the fold in heaven.

The schoolmaster, who succeeded Lenny, and the only competent man in many respects, was addicted to drunkenness, from which vice I had not the pleasure of seeing him reclaimed. In his duties with the children he was, in common points, effi-

cient; his temper was good, and he was very kind in forwarding my wishes. May mercy meet him, that he may not be found at last rejecting a Saviour in the preference of sin!

The workhouse school children were formed into classes. All committed portions of the holy Scriptures to memory, as well as of Watts' Divine Songs, from a short sentence to a number of verses, according to their ability. The weekly day of repetition was happy to them, as well as to myself.

An important advantage was entered upon by the blessing of the Almighty about the last six or seven years of my visits. I prepared from the holy Scriptures ten sets of questions, answered by texts, on the most prominent Scripture truths, in which all the children ever took an interest, which astonished me. They were copied in large writing, on pasteboard sheets, hung along the walls of the school-room, and I commenced teaching them myself; but on

discovering that two girls, about nine or ten years old, had taught what they had learned of me to two of their bed-fellows, I proposed to transfer this work to such among them as desired to undertake it, and the plan answered well. Every girl selected her own class, and the boy his, without any interference on my part. Some, in the absence of either time or talent to instruct others, taught themselves; whilst a few, uniting to learn together, were called "a company." From that time every child, who entered the school, knew the lessons without being taught by me. It was a cheering sight to see the happy countenance of each of these children teaching their little pupils for me to hear them on Monday. A few only had been taught to write by the school-master, but all could read my writing on the cards.

On the first Monday of every quarter, all the young teachers and their pupils had a little treat. They sat on benches round the room, with benches before them for ta-

bles. Each boy and girl brought a cup or mug, whilst I served them with coffee and something to eat. They had tickets of reward for diligence, which were reserved for bibles, testaments, and other books. This delightful privilege was mine until 1838, when a new workhouse was built, and a school-master and school-mistress appointed, and then, being no longer wanted there, I entered on teaching at the gaol every day; at which place a measure of employment for female prisoners had been first provided in 1823. One gentleman then presented me with ten shillings, and another in the same week with a pound, for prison charity. It then occurred to me, that it would be well to expend it in materials for baby clothes, and having borrowed patterns, cut out the articles, fixed prices of payment for making them, and ascertained the cost of a set, that they might be disposed of at a certain price,—the plan was carried into effect. The prisoners also made shirts, coats, &c., and on the plan being made

known, charitable persons supported it, and thus did good in two ways, for, in giving to the poor, they also supported employment for the prisoners. By means of this plan, many young women, who were not able to sew, learned this art, and, in satisfactory instances had a little money to take at the end of the term of imprisonment, which in many instances proved of great use. The fund of £1 10s. for this purpose, as a foundation and perpetual stock, (for whilst desiring its preservation, I did not require its increase,) soon rose to seven guineas, and since its establishment, above £408 worth of various articles have been sold for charity.

In the absence of hard labour for male prisoners, at different periods, individuals have been occasionally employed in whatever work could be contrived or thought of. The number of prisoners then was few : they made straw hats, and at a later period, bone spoons and seals ; others have made men's and boys' caps, cut in eight quarters, the material, old cloth or moreen, or what-

ever my friends could find up to give me for them. In some instances young men, and more frequently boys, have learned to sew grey cotton shirts, or even patch-work, with a view of shutting out idleness and making themselves useful. On one occasion I shewed to the prisoners an etching of the Chess Player, by Retzch, which two men, one a shoemaker and the other a bricklayer, desired much to copy ; they were allowed to do so, and being furnished with pencil, pen, paper, &c., they succeeded remarkably well. The chess player presented a pointed and striking lesson, which could well be applied to any kind of gaming, and was on this account suitable to my pupils, who had generally descended from the love of marbles and pitch-half-penny in children, to cards, dice, &c., in men. The business of copying it had the advantage of requiring all thought and attention at the time. The attention of other prisoners was attracted to it, and for a year or

two afterwards, many continued to make copies of it.

In 1827, on visiting a young woman of bad character, who had attempted self-destruction, but was mercifully discovered before life was extinct, I found that her mind was in a state requiring employment for her hands, as well as religious instruction. By the ready help of a few friends, two pounds and six shillings were supplied, with which materials were purchased for shirts, coats, &c., for her to make to be sold. The book of accounts of this, bears the name of "Employment for the destitute," and since this period it has been useful in furnishing a little work to many a female prisoner after her discharge, and affording me the advantage of observing her conduct at the same time.

The female prisoner's employment has been greatly aided by the British Ladies' Society. "The sinking fund," which name its account book bears, shews the expenditure of donations from that source. Its

great use was, when unable to dispose of articles made by the prisoners at their full value, to enable me to supply the poor at reduced prices.

In March, 1836, a lady of the British Ladies' Society sent me a present of two pounds for the prison, which I at once set apart for the use of male prisoners, who had earned nothing and were destitute on their discharge. A gentleman, who has largely helped the charities under my care, gave his name as an annual subscriber of one pound to the same object; his example was followed by the visiting justices, and since then by several other persons. The examples of the use made of its expenditure are numerous, and many interesting cases might be given.

In this brief glance at my life, it was once my intention to have given a few short accounts of some prisoners, to whom God brought the truth with power to their conversion, but I forbear, from the state of my

own weakness,* and should this simple relation serve for the happy encouragement of any enaging in a similar work, my object will be obtained. It is the principle of truth in their hearts, "the love of Christ constraining," which can alone support and carry forward "the servants of the Lord."

In my own mind, as expressive of my pleasing office at the gaol, I have called myself "an observer," and I seemed in the happy presence of God, as an insect basking in the sunbeams, in the light of peace, hope, and joy, for I have been with my directory, the Bible, gathering from it "doctrine, reproof and righteousness," for myself and the prisoners "to persuade men," and, in thus looking for what God will work, I have not observed in vain. Many indeed have entered our gaol, have there heard the truth, have regarded it not, have returned to the world, and re-entered the prison again and again, only to become

* The writer was at this time in her last affliction, without hope of recovery.

worse. Was this a reason for despair? No. In one instance of this kind, I, at this moment, remember an individual who at last was converted to God, and, as the inseparable proof of it, is now "living soberly, honestly, and justly;" whilst a goodly number, who were as deeply sunken when they entered the gaol, have, in a regular course of attention to the Scriptures, had their hearts opened to receive the truth, and proved it on their return to the world. The sower is rewarded, when, by a power not his own, the grain arises, and is still nourished by the sun and the rain from heaven; but what is that to the delight which I have known, when, in my happy course, I could "stand still and see the salvation of the Lord?" Thus it is when the consciences of sinners are met by the law of God, when their danger is discovered and the refuge is sought; a work of God, not delegated to the creature, and in which He "will not give His glory to another."

Here I would earnestly observe to a young

individual just embracing such privileges as have been extended to me, that whilst the paths to which God invites, are all "pleasantness and peace," they lead through much of an opposite nature. My own path was bright from first to last in the knowledge of God and the smile of His favour; yet brief clouds frequently passed before me, whilst my advance was disputed in every step by my adversary, the devil, by his agents, and by the sins of my own heart, rebelling against the grace that held them down; but in prosecuting many a good work, God has led me through deep and dark waters, and preserved me unhurt. For a course of years, ere the public attention was led to the subject of prison discipline, and with the doors simply locked upon the prisoners, when their time was given to gaming, swearing, playing, fighting, and bad language, and their visitors admitted from without with little restriction, I was still supported with much

mercy, and it was the arm of God that upheld me.

At that period, and up to 1838, the prisoners were frequently infested with vermin and skin disease, and my own horror and disgust at these things were far from being less than any other person could have known, especially as I could not even mention my distress to any human being, because my friends, not exposed to the trial as I was, nor requiring strength peculiar to it, might not have felt themselves justified in receiving me from the prison to their houses. I had, however, access to ONE, whose care was ever over me, in whom I had perfect confidence that I should be preserved in safety from evil, whose laws impelled me to forget all else in the important work, nor did I hope in vain; and then how eagerly did I resort to the Bible, and feed on such assurances as these, "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." *Psalms* xci. 10. The promises of that beautiful

psalm suited my case, and the support was equal to my requirements.

The divine power supported me in a wonderful and signal manner in some years previous to 1838, when the bad character and conduct of the turnkey was the occasion of great distress to me ; yet I would gratefully remark, that even he could not deprive me of respect from the prisoners, nor destroy my influence over them. Such was the state of things, and my only, but safe alternative was—trust in God. “ My soul was even among lions,” for that man was as “ a legion,” and my health at length suffered from intense anxiety of mind as he became worse and worse. My influence with the prisoners was simply supported by what I taught of truth, nor was it for a moment forced upon their unwilling attention. In 1838, on entering the Bridewell one morning, several prisoners, instead of seating themselves in order, left the room, and talked loudly in the yard. Before leaving the place I went and told them

they might leave the room, but must be silent, and whilst I came for their profit, not my own, in turning from me when reading the Bible, the insult was to God and the injury to themselves. Next morning I found the table dirty, and the room in confusion, and I instantly left them. Those, who desired my visits, followed me expressing their hope that I would not forsake them, and punish the innocent for the guilty. Judging that these were less determined in having the room ready than they ought to have been, I did leave them a short time, and on again returning at the earnest request, not only of my friends, but of those who had been opposed to me, I was received with eager thankfulness, and I never had occasion afterwards to adopt a similar course. Even when our gaol was in its worst state, there was always much to encourage hope and patience. Sometimes an ill-disposed prisoner, after having been reprov'd, for awhile would be sullen and decline to receive instruction,—then

desire to be forgiven and received,—and then would again fall back into idleness, and again having been forgiven, would become eventually benefitted. The work of God became so increasingly dear to me that there were times when I found myself supplicating the Almighty that he would claim all my time for it. As my occupation of dress-making declined, I devoted every day not demanded by it, to the gaol and its dependencies; but in December, 1838, such occupation was entirely withdrawn, and by the good providence of God and His gracious blessing, I then found my time entirely free, and engaged it in the instruction of the prisoners every day. At this period the resignation of the former governor, who was an aged man, was followed by the appointment of another and most efficient one, and an entire and happy change of system began to be introduced. The governor's wife also, as matron to the female prisoners, was well adapted to the important

office, and we have ever acted together in harmony and peace.

The question may now arise—what were my means of support? All I possessed of income was the interest of between two and three hundred pounds; in the full occupation of dress-making, I had care with it, and anxiety for the future; but as that disappeared, care fled also. God who had called me into the vineyard had said also, “Whatsoever is right I will give you.” I had learned from the Scriptures of truth that I should be supported; God was my Master, and would not forsake His servant. He was my Father and could not forget His child. I know also that it sometimes seemed good in His sight to try the faith and patience of His servants, by bestowing upon them very limited means of support; as in the case of Naomi and Ruth; of the widow of Zerephath and Elijah; and my mind, in the contemplation of such trials, seemed exalted by more than human energy, for I had counted the cost, and my

mind was made up. If, whilst imparting truth to others, I became exposed to temporal want, the privation, so momentary to an individual, would not admit of comparison, with following the Lord in thus administering to others. Supported with these views, I advanced still meeting increased disclosures of the divine goodness.

The highest elevation of desire and satisfaction that I could contemplate on this side heaven, has been afforded me during the last five years ; with all my life devoted to the prisoners, I have found it to be an expanding field, bringing wealth, which the mind of an archangel might fail to estimate. To those, who may not enter into these views, much of what has been said may seem visionary, and they may think I depict my happiness in too glowing colors. But how should that be, when my peace, in its nature, stood as firm in the former state of the gaol, as it has remained since, when that tide of evil was gone by, and cleanliness, order, and quietness were enforced.

Experience, as well as the promises of God, justified the absence of concern as to my temporal support. With my thoughts differently engaged, presents have met me from this kind friend and that, with the charge, "This is not for your charities, but for your own exclusive use and comfort."— Liberal supplies of clothing have always been sent, and, as I have remarked, before it occurred to me that I stood in need of any. And it ought to be named—that others may trust in God, for "there is no want to them that fear Him."

The manner, in which instruction has been carried forward amongst the prisoners, was as follows : any who could not read I encouraged to learn, whilst others in my absence assisted them. They were taught to write also, whilst such as could write already, copied extracts from books lent to them. Prisoners, who were able to read, committed verses from the holy Scriptures to memory every day, according to their ability or inclination. I, as an example,

also committed a few verses to memory to repeat to them every day, and the effect was remarkable ; always silencing excuse, when the pride of some prisoners would have prevented their doing it. Many said, at first, "It would be of no use,"—and my reply was, "It is of use to me, and why should it not be so to you ? you have not tried it, but I have." Tracts and children's books, and larger books, four or five in number, of which they were very fond, were exchanged in every room daily, whilst any who could read more, were supplied with larger books, all of which were principally procured from the "Religious Tract Society."

Surely the power of God might here be distinctly seen, where a number of persons, differing in temper, although conceited, prejudiced, and ignorant, yet obeyed what was recommended, with the docility of children, and if I left home for a day or two, yet all learned the same, and most of them more in my absence, with the view of giving me pleasure on my return. From the com-

mencement of my labors, to 1832, I read printed sermons on Sundays ; and from that time to 1837, wrote my own observations ;—but after the appointment of the present governor, when a new system arose, and no attention on my part was required for the preservation of order, I was enabled, by the help of God, to address the prisoners without writing beforehand, simply from the holy Scriptures.

For many years before this period, having been informed that it was the wish of some gentlemen of the corporation, to present me a testimonial of approval, in money, I opposed, and prevented its being brought forward until a step was taken in April, 1841, which placed it entirely beyond my own power. A very dear friend, the wife of one of our magistrates, informed me by a note, that her husband had brought the subject before the council, and it was referred to the gaol committee. That lady said in her note, “we consider it impossible from the manner in which you live, that

you can long continue your arduous labors at the gaol, &c. Mr. — and myself will feel angry and hurt if you refuse to accept it. I must intreat you to do this, &c.”

My letter to Mr. — will best express my feelings on that subject ; I transcribe nearly the whole of it.

“ You have long known my views on this question ; yet long as they have prevailed, and interwoven as they are with my inmost soul, that alone is not a reason why they should be held, except as supported by higher principles. I have hated the thought of remuneration for gaol services, casting it away, when proposed, as an odious thing,—a fetter. Yet, be it so, that the Searcher of hearts may have detected secret pride assuming a place with other motives and good. I refuse not to be corrected. My objection, as far as I can judge, to receiving money in this case, does not arise altogether from pride ; as my kind friends can tell, I accept the smallest obligation with the same grateful feeling

that prompts the acknowledgment of a larger one. But here lies the objection which oppresses me : I have found voluntary instruction, on my part, to have been attended with great advantage, and I am apprehensive, that in receiving payment, my labors may be less acceptable. I fear also, that my mind would be fettered with pecuniary payment, and the whole work upset. To try the experiment, which might injure the thing I live and breathe for, seems like applying a knife to your child's throat to know if it will cut. Now, my life is my own, my time is my own for the prisoners, according to my conscience before God, and the consequent desire is, in an honest and faithful manner, to obey the wishes of the gentlemen who have the control of the gaol, who honor me with their confidence, and support me with their influence. Were you so angry as that I could not meet you, a merciful God, and a good conscience, would preserve my peace ; when, if I ventured on what I believed

would be prejudicial to the prisoners, God would frown upon me, and my conscience too, and these would follow me every where ! As for my circumstances, I have not a wish ungratified, and am more than content."

I was suddenly comforted in my distress, by a few words from one of those gentlemen, whose kindness to me on this occasion ought not to be forgotten. The words were, "The business is out of your hands. If we permit you to visit the prison, you must submit to our terms." Before the evening came when the committee met, my mind was at rest, and I was free to say, "whatever decision they might arrive at, I shall have acted right." Nor had I any choice from that time as to receiving any pecuniary acknowledgment or not, until it was made known to me that I should receive twelve pounds a year. My peace was restored in the consciousness, that money was no part of my object, and when I saw the measure, which had long been prevented by me, carried forward without

my knowledge or concurrence by the secret providence of God, I felt it a privilege to acquiesce and be thankful.

From my first visit to the gaol in 1819, to the present year, 1843, I never had a serious illness, and I have seldom been compelled by indisposition to omit regular attendance on the prisoners. So remarkably was I favored, that I have often said, "I see that the Almighty indulges me with health in order that my delightful privileges may be pursued to advantage." In the course of the last five years, my strength has, however, been failing, and, during the last winter, health departing; with pain and difficulty I have, however, been enabled to reach the home of my first interest and pleasure, until April 17, 1843, from which day I have been entirely confined at home by serious illness. Then did I remember how often I used to tell the prisoners, that a christian's happiness, imparted and supported by his God, was unmoved in affliction, and now I proved it, and the

half had not been told. In bodily affliction, my mind was full of joy and peace. I found affliction so deprived of afflictive power, that I could not call my own illness by that name. I have been mercifully favored with much comparative ease, yet in sleepless nights, and days of pain, I found neither grief nor sorrow,—for why? My Saviour had “borne our griefs and carried our sorrows.” My cares also were lost in peace; all the deep anxieties inseparable from my duties among the prisoners, in health, in sickness fled. From my twentieth year, as before mentioned, in the happy assurance which divine truth brought by the power of God, of my Saviour’s great work upon earth, and His intercession in heaven, I had seen death to be disarmed; for whilst Jesus tasted death, the shadow only remained, and it has seemed, by the holy Scriptures, that the last moments of a believer were the most joyful of life below; yet such was my frailty then, that I still shrank with much timidity from the thought

of sickness and pain ; but when sent by my most merciful God and Father, I found to be all blessing. In the consciousness of being in his hand—there is no void—no loss—what made me happy ? when abroad, I had his smile—now I had it more undisturbed—and proved His boundless all-sufficiency.

After a course of medical treatment, with renewed health, and return of appetite, when advancing strength was expected, I still sank, and extreme weakness brought its attendant pain. The excitement for the first nine weeks of seeing my friends, was too much for my weak state, and I found inexpressible sweetness in calm seclusion with God. The medical gentleman who attended me, ordered strict quietness, and in this point my weakness made way for a blessing of the highest advantage. In health, my duties at the gaol, my beloved friends, and other duties, had my time : in sickness, cut off from these, God demanded it. This was a happy season below heav-

en, but in spirit as much above earth. I at once found free access to the Father, Son, and Spirit, and had learned by the word of God, that ministering angels surrounded His children below. In spirit, I seemed in communion with the redeemed in heaven ; nor can I, with a grateful heart before God, omit to mention the goodness and great kindness of my dear friends to me in my illness. Those, whose love and care had long before sweetened life to me, with new energy, poured fresh benefits on me, both in christian and spiritual sympathy, and in supplies of temporal bounty. The beneficence of the Almighty followed me in these precious human streams, and I was also favored with medical attendance from the husband of a friend, “without money and without price.”

At an early period, after having been brought out of spiritual darkness into the kingdom of God’s dear Son, I found great pleasure and delight in writing sacred poetry ; and homely as my attempts were,

they were not the less profitable to me, as I accustomed myself to seek portions of matter from the holy Scriptures. These pieces, which I leave in the hands of my dear executrix, were nearly all written about twenty years ago. At later periods, some small improvements were made in re-copying them :—but whilst, on the one hand, they could not be made what I would now wish, on the other hand, there was in them too much of scriptural truth, for me to destroy them with a good conscience.

In the happy seclusion of my illness, apart from all that could disturb, in a universe of calm repose, and peace, and love, I found, in the enjoyment of God, I had no choice as to whether He would give me sickness or health, pain or ease, life or death, as nothing but good could come from my Redeemer's hands, whilst His wise and eternal purpose secured my present happiness, and eternal benefit. With such feelings, I wrote—"The Sick Room," in eight short pieces, between May, and June 10, 1843.

I was requested, a few years ago, to write an outline of my life, with the view of encouraging others in the instruction of prisoners, but after having written it, I was so struck with what appeared to me, the strange impropriety of sending forth such an account publicly, whilst I was yet living, that it was laid aside. It was then proposed to me to furnish that part only which related to the prison. This, however, I felt to be more strongly objectionable, as it was an exhibition of that part of my life only, in which any love or obedience to God could be traced. Having looked over that outline during my present illness, with much weakness, I have re-copied it, though with little success, in the hope of destroying that egotistical appearance, which, in such a relation, after all my attempts against it, the account still seems to bear.

My hope is, that the former part of my life, so humiliating to look back upon, will be distinctly borne in mind by any reader, who approves of the course in which I was

subsequently led by my heavenly Father's guidance, and that, "all the praise may be given to God."

Few persons comparatively are required to act in such a department as it has been my happy lot to fill ; yet, important as it is, we blind mortals should be careful not to magnify the importance of our object, so as to cast a thousand others into the shade. Individual responsibility before God, and the divine commandment, "Love one another," invest all that lies before every individual, when called to think, and act, and speak, with the importance of eternity ; whilst every christian, in the path marked out by the wisdom of God's providence, whether in public or in seclusion, will ever exhibit by their lovely effects, the same grand and influential principles ; for when "a believing sinner is found looking unto Jesus," the heart is new, and gratitude delights in His commandments.

In this simple account, which, in the absence of all human sufficiency on my part,

whether of money, or influence, or experience, it is plain that God alone inclined my heart, instructed me by His word, and carried me forward in hope and peace. Hence arises the boundless encouragement which it presents to others, for the meanest individual, in any department of the providence of God, may build on the promise as firm as eternity. "Whatsoever ye shall ask in my name, that will I do." *St. John*, xiv. 13. And when life below is closing, and the happy departure is at hand,—when the grateful heart looks back to the first moment of having seen the cross, it will declare with praise and thankfulness, "In following my adorable Redeemer, the blessing of Him that was ready to perish came upon me."

EXTRACTS

FROM

LETTERS, AND PRISON BOOKS.

Extracts from letters, written during the last five months of Miss Martin's life, exemplifying her state of mind under great bodily pain and suffering.

MY DEAR ———,

I thank you for kindly sending me the parcel. I hope you are yourself better in health; as for myself, my blessings, or rather the blessed Giver, is so all-sufficient, and abundant in goodness, love, and faithfulness, that I am at a loss for expression; suffice it to say, "He doth all things well." As for my poor body, I am under the medical care of Mr. ——. I have already, by

the blessing of God, strong proof of great benefit, although, beyond being at the gaol in the middle of the day, I am generally lying down. This morning, I was too ill to sit up, hence you had no answer. Oh ! how happy, how peaceful it is to rest in the love of Jesus,—in the bosom of blessedness,—in the enjoyment of the Father's love,—in the Son and the Spirit's light ! Nothing else, nothing else can satisfy ; self is horrible, it is frightful. I go to the gaol with great pleasure, and eat the bread of life when with them [*i. e.* the prisoners ;] were this not granted, He would not forsake His purposes of mercy, either to me or to them. Oh how happy it is to be in His blessed hands ! for then outward circumstances lose their importance ; the care of outward things is His, not ours.

S. MARTIN.

MY DEAR ———,

Your kind supply for my temporal comfort met me last evening,—and what can I

say? the sense of your kindness is sweet, very sweet. In love to Him who first loved us, you do it; "the love of Christ constraineth you;" take the comfort of His own blessed and gracious acknowledgment, "Inasmuch as ye have done it to one of the least of these, ye have done it unto Me." Thus receiving the temporal blessings of my Lord and Saviour, they have a worth beyond themselves abstractedly, because the Lord careth for the body. Can it be doubted, when the Apostle adverted to it as a reason against sin in believers, he asks, "What, know you not that your body is the temple of the Holy Ghost that is in you?" Yes, even these poor corruptible bodies are "an habitation of God through the Spirit." And the whole person, body, soul, and spirit, are the Lord's, "for you are not your own, you are bought with a price." Oh! for more grace, more light, and love; oh! to be more unfettered from all that stands between the soul and Jesus, and the Father, and the Spirit, that the

goodness of my Father to my poor frail body may be rescued from the cold ingratitude of living at a distance from Him. I am shocked at what a formalist in myself I am. To rise above, to reign over self, is the privilege to be enjoyed, according to the words, "risen with Christ," "to him that overcometh." What a Saviour we have ! altogether lovely ; He is precious ; "all in all."

S. MARTIN.

MY VERY DEAR ———,

How sincerely I thank you for your kind and affectionate note, and I shall be glad if you will give me another. How long it may please our gracious God to keep me apart, cannot at present be judged. I was not so well yesterday and the day before : to-day, I have been very ill indeed ; I just sit up on my sofa with my back supported, and I am already overcome. But, my dear friend, all this tells what the Lord had taught you before, that the Spirit of God

never leaves His children alone. Oh no, I feel no loneliness in His blessed presence ; the time seems quite short ; I find the Lord deprives affliction of all power to afflict the soul ; and I joyfully agree with you when you say, "Never mind a little pain, &c." I could not conscientiously keep your eggs, for this reason, it would have been encroaching on your kindness, as I had a good stock, and did not know then but I might have been from home. I am, however, by no means likely to be able to leave home at present, therefore, as I know it gives you pleasure to administer to me, for your Saviour's sake, in love, should you feel inclined to try me again, you may not have the same chance of having them returned.

MY DEAR FRIEND,

After pain and restlessness until two o'clock this morning, I had again, after my draught, a long sweet sleep, and early in the beautiful breaking of the day, I felt refreshed by imagining myself in the midst

of a fine field. Our blessed Redeemer was often walking, with his disciples, through the corn fields, and they plucked the ears of corn. A most merciful Saviour He was in this world,—His own world, the work of His hands,—ever illustrating eternal truth by its beautiful natural figures.

I have not yet replied to what you have said by note and word, to remove pecuniary care from my mind, should my illness be long protracted. I think what you said amounted to this: were I compelled to break in upon the principal, in being restored again, my friends would make it up to me. Now if you mean—make it up—fill up the break with any money, that plan will not accord with my mind. How trifling, on the one hand, will be the difference in my income before the breach, and after. Besides, the right principle before God, after affliction, must be humility, and to conform to one's means. Should it be that those means will not meet necessary support, I will tell you the way of meeting

all this, and a good way too : make me presents in the shape of a nice loaf at one time, and a little cheese at another : this is the delightful plan, on which my friends' bounty may best act. A bold beggar, am I not ? but, my beloved one, there can be no harm in speaking freely, and entirely freely to you. Not that I am likely to survive for all this, but it answers what you have said. God bless you : I hope to hear from you to-day, and have my nosegays and apricots. Ever yours,

S. MARTIN.

MY BELOVED FRIEND,

I have been watching all this day for recovery between paroxysms of pain, and for power, with elbows supported, to write a word to you. I am so slow a scholar in the school of love and mercy, that my dear Redeemer cannot allow me to go home yet, but He will soon "perfect that which concerneth me."

Stopped by pain, after two vain attempts,

I try again to say, my sin has been this : all sense as to my own suffering, but how forgetful of Him my adorable Jesus, who supports, and loves, and chastises me,—of Him, who was the Man of sorrows ! In pain to-day, these words came from heaven to my soul, “ Behold the Lamb of God, which taketh away the sins of the world.” “ Yes, my Father,” I replied, “ I do behold the Lamb.” How kind ! the Father pities, the Spirit testifies, Jesus is with me, in me, “ the hope of glory !”

Oh ! how shockingly have I forgotten Calvary, the vinegar and the gall, and the mockery, and the agonies of Gethsemane. My beloved —, may He give you to dwell more on the person, the mediatorial person, of our incarnate God. Oh ! the beauty of his spotless righteousness ! A spotless robe, and the blood,—the precious blood,—the peace making blood !

Last night was spent in continued pain, forbidding sleep, mocking at anodynes ; one paroxysm scarcely passed without being

succeeded by another. At about eight o'clock this morning, in a most gracious and tender manner, the Lord visited me by comparative ease, and I have had a most favorable day. "Oh! taste and see how good the Lord is." How Jesus suffered in the wilderness! *I* am surrounded by christian love, and every choice and tender comfort, and prayed for by His dear children, and He answers their prayers. With parting love to all yours.

S. MARTIN.

MY BELOVED ONE,

By reason of great increase of disease, my sufferings were last night greater to me, a poor week one,—very great! Yet wonderful to tell, a pitying Saviour, towards the dawn of morning, gave a blessing on the laudanum, and the pain was soothed. Read that sweet, sweet Psalm, cxvi. Oh! how I love the Psalms, and Solomon's Song, the last chapter of the book of Revelations, and the Gospels. And how I cling to all

I can remember in our blessed Father's word about correction, suffering, affliction, chastisement. It is the path-way to glory, and was trodden by the Man of sorrows. I was much struck just now with the thought of being in the hand of the Lamb! Will a lamb hurt? and the Lamb of God? Oh! no; the lamb is Jesus! He was slain for us, for you, my dearest —, for me,—think of this, treasure these words in your soul. May the Spirit of God, day by day, give you the sweet recollection. You are in the hands of the Lamb, you are His, the Father's gift, His purchase by His blood, sealed by the holy Spirit. Give, day by day, all you love into His care, and tender and wise keeping.

I may probably be here a few days longer, perhaps more; He cannot receive me home without meetness, whatever it cost Him, my glorified head, to see me, one of His members, suffer; for in all my afflictions He is afflicted. Whatever it cost me for a moment, "He will perfect that which

concerneth me." Yea, I rejoice to be in such safe hands. He is not a parent, who fails in love and faithfulness, even when great correction is called for. God bless you, and your dear husband, and children, and household: so prays yours affectionately,

S. MARTIN.

Her own words fully prove that, though the outward man was perishing, the inward man was renewed, day by day; and heavily as the agony of pain pressed upon her, she counted it a light affliction, reckoning, "that the sufferings of the present time are not worthy to be compared with the glory, which shall be revealed." Most striking was the constant flow of thanksgiving and love; throughout her illness there never appeared a shade of murmur, or repining; her energetic mind, her almost restless anxiety to *work* in the vineyard were all brought into a quiet submissive waiting upon her Master's will. "It is the Lord, let Him do what seemeth Him good."

The tone of her mind is shewn by a circumstance, mentioned by one of the nurses, during a night of great suffering and pain. Miss Martin begged the nurse to read to her ; she could hardly speak from exhaustion, but, upon the question being put, "what shall I read?" the emphatic answer was "praise." In an earlier stage of her illness, when she was able to see friends, (after the season of perfect quiet, which had been prescribed,) Miss Martin was feelingly describing to a lady, the support, the comfort, and the peace she enjoyed, with the vivid anticipations of the joys of heaven, the rest prepared for the people of God ; her friend said, "and is it always permitted you to have this peace? are there no clouds? for sometimes it pleases God to hide His face, even from His own children." Unless witnessed, the energy of her tone and gestures is not to be conceived, in quickly answering, "Oh! no, my dear, *He* never hides *His* face; it is *our sins*, which form the cloud between us and Him; *He*

is all love,—*all light* ; “ with Him is no variableness, neither shadow of turning ;” my precious Saviour, my beloved is always nigh ; I can testify of His tender supporting love ; I have in health spoken of it to others, but till now, I have never half experienced its *fulness*.”

The exaltation of Christ as the full, perfect, and sufficient, sacrifice, and oblation, “ once offered for the sins of the world,” was her favorite theme ; she could not bear a breath, which detracted from the “fulness” that is in Christ, as “ the fountain opened for sin, and for uncleanness.” In her instruction to the prisoners, and others, she manifested her entire persuasion, that the only effective way of speaking to them, was to throw open wide the door of reconciliation of sinners to God, through Him, “ who was made sin for us, that we might be made the righteousness of God in Him.” The *scripturality* of her character was remarkable ; the bible was read through four times in the year,—not only read, but dili-

gently searched ; truly her "*delight* was in the law of the Lord, and in His law did she meditate day and night." "I sat down under his shadow, and His fruit was sweet to my taste :—" "the law of thy mouth is better unto me than thousands of gold and silver," are the texts, which form the motto of her "Scripture Book."

When books of a devotional character have been mentioned, and she has been asked if she has read them, her answer was to this effect, "I have but little time to read, and I have so many to feed, that unless I go to the store-house for supply, I should have nothing to give ; I keep to the Bible almost exclusively, where are laid up treasures of knowledge, and there I find an ample supply for every demand ;" it was the lamp to her feet, and the light to her path, and to this "golden treasury" she directed all. To one, who complained, "I make no progress in my christian course," she answered, "take your Bible on your knees, *plough into it*, and you will not

stand still." It appears to have been her plan to keep what is entitled "a Scripture Place Book, for daily use," in which she wrote down her own views and impressions of texts in the passages of Scripture she read. A few extracts from it will shew, that the Bible was truly her Way Book, her Directory, on every occasion of difficulty, or doubt; and that she found it "profitable for doctrine, for reproof, for correction in the way of righteousness." Where there is so much that is valuable, it is difficult to choose, and want of space prevents so full a selection as is desired.

"Beginning at Moses, and all the prophets, He expounded unto them, in all the Scriptures, the things concerning Himself."

How condescending, how kind, and gracious was this!—Lord, behold my heart, fain would I embrace the encouragement it presents, for me to apply to Thee for the like blessing.

Open my understanding, I beseech Thee,

every time I take Thy book to understand it ; there let me read the mind and will of God. Behold “ how great is thy goodness and Thy beauty ! ” Let me be conformed to Thee in spirit, and let the holy fruits of this true faith abound in my life, an hundred fold, I beseech Thee.

“ Meditate upon these things, give thyself wholly to them ; that thy profiting may appear to all.” 1 *Timothy*, iv. 15. How greatly do I desire to observe and practise this exhortation. May I, “ take heed unto myself, and to the doctrine, and continue in it.” Then may I claim this excellent promise, “ in so doing, thou shalt both save thyself and them that hear thee.” Surely I shall, by Thy grace, study Thy word more, meditate upon it more, and seek more distraction of thought from all else. May I have less eye and ear for earthly things, and be far more alive to Thee, and all that Thou hast revealed of Thyself.

PRAYER FOR ESPECIAL GRACE, AND QUALIFICATIONS, FOR A GREAT WORK.

“Gracious God, I would beseech Thee by Thy power sent forth into my soul, to cast forth all my pride, vanity, self-conceit, and self-dependance, and to give me a meek and lowly spirit—according to the exhortation, “let each esteem others better than themselves.” A great work, a wide field, a conspicuous place in the vineyard, is before me. The distinct compartments in that work require “the love of Christ constraining me,” that I may die daily to sin, and live to Him, who died for me. Thou alone canst impel me, by the spiritual sight of Thine own loveliness, to cast off iniquity, to deny myself, to take up my cross and follow Thee. I beseech Thee to bless me thus—this day, at the gaol, this evening, at the school, give me faith, love, knowledge, zeal, and grace sufficient, much grace to declare the whole counsel of God. Holy Spirit, thus work in me and by me ! Glorify Jesus,

glorify the Father, and glorify Thyself, by devoting me, and keeping me to Thyself, and for Thy service, and by Thy truth, declared by me, magnify Thyself, in convincing the judgment, enlightening the understanding, and inclining the affections of my flock to Thyself. Futhermore, O Lord ! hear these my prayers indited by Thine own pen, and applied to my case ! “O send out Thy light and Thy truth : let them lead me ; let them bring me into Thy holy hill, and to Thy tabernacles.” (*Psalm* xliii. 3.) “Order my steps in Thy word : and let not any iniquity have dominion over me.” (*Psalm* cxix. 133.)

God had given her a deep knowledge of her heart, and we find her here deploring its sinfulness, and the infirmities of temper, which cleaved to her.

“He heareth the prayer of the righteous.” (*Proverbs* xv. 29.) Thou, O Lord, seest the prayer of my heart respecting the circumstances of this day. Oh ! blot out my sins of temper, of unkindness, of ingrati-

tude, of impatience ! Oh ! forgive, forgive, I beseech Thee ! The foe is powerful, my corrupt nature is on the side of the enemy. Oh ! that I had returned good for evil, and love and gratitude for good. Oh ! forbid, I pray Thee, any evil to others from what I have said, for when I reprov'd the sinner, I did it not in love, but in the feeling of human vexation, and of human anger. I did not love the sinner, but felt great dislike, nay, aversion, to him. Have pity on the lost, and guilty one : teach him to pray, and whilst I try Thy infinite forbearance, as I do, oh ! give me the grace of patience and forbearance to others, I beseech Thee, most gracious God, Father, Son, and Spirit !

“ Whatsoever ye shall ask the Father in my name, He will give it you.” Thou wilt not deceive me ; Thou art the truth ; I will seek the Father in Thy name ; Thou art His beloved Son, in whose person, and in whose work, He is well pleased. Almighty Father, look upon the face of Thine anointed, teach me to ask according to Thy

will, according to Thy holy purposes : assimilate my will, and my affections to Thee, and hear my prayer. Sanctify to my soul all the wonderful blessings of this day. Bless my dear fellow creatures, into whose hearts Thou hast given such kindness towards me. Bless and give saving effect to those truths, which, in the name of Jesus, I have spoken to the prisoners. Have pity ! oh ! have pity on the two Jews ! Eternal Spirit ! breathe on these slain ones, and bid them arise and follow Thee ! Thou didst hear what I spoke in Thy name to the poor Jew, and what were his replies. The Testament is in his hands ; oh ! let not the precious treasure still be slighted, still despised. Open the eyes of his understanding ; give him a glimpse of “the King in His beauty.” Oh ! allure him to Thyself ! Save me from the malice of the foe,—of the persecutor. I thank Thee for Thy support to-day, for I was strong in the Lord ; yea, Thou art my strength. Thanks be to Thee for the bountiful supply, for the help

of others. Guide me in the conscientious disposal of it for Thy glory.

And now, oh ! my covenant God, sanctify me through Thy truth ; continually acknowledge me as Thine own. Bless the dear family, to whom Thou in Thy kind providence hast introduced me this day, and let lasting and incomparable blessings attend the circumstance, for Thy dear name's sake. *Amen.*

In the memoir, a notice is given of her different channels of benevolence, and the manner in which the funds were expended. "The Female Prisoners' Employment ;" "Employment for the Destitute ;" an account is also opened, "Donations for general purposes ;" each has its distinct and appropriate detail, and it is only in a review of the books, that any adequate idea can be formed of the immense time, that each separate charity must have occupied ; the account books shew every item most accurately put down ; nothing can exceed the minuteness in accounting for expenditure ;

not a shilling spent, either for herself, or others, but is stated. The friend, upon whom the charge rested to settle matters after her death, enquired "are there no little bills?" the reply was, "little bills, madam! oh no; I suppose Miss Martin never had such a thing as a bill." It is remembered she often spoke of the great duty of following the apostolic injunction, "owe no man anything, but to love one another." As to the appropriation of the money connected with the charities there is abundant record, but the labor attending the disbursement, it is not so easy to appreciate, as so much was involved in the "employment for the prisoners," for instance, in the purchase of material, and the preparing it. She has been known frequently, after a day of toil, and an evening of writing, to record the day's work, and expenditure, to stand cutting out work until past midnight, or in preparing the copy books, for her pupils in the gaol, for the next day; the latter was a constant recurring occupation, as she

found it necessary to allow only two sheets of paper at a time, that she might the more easily detect any abstraction from the copy book. "The employment for the Destitute," was wider in its demands, and the labor attached to it less concentrated. The book, entitled "Liberated Prisoners," tells the tale of her indefatigable and persevering energy, and her *self-denying* benevolence towards her fellow creatures. The prisoners, when liberated, in many cases, were far from being off her hands; for if there appeared the smallest promise of reformation, she sought to cherish it, by keeping the individual in sight; she would follow them to their homes, surprise them at their work, seek out a respectable lodging for the houseless, or for those whose home was a hotbed for crime; she would entreat a master to admit a servant to his former employment, and persuade others to make trial of some delinquent, of whom she thought well: the juvenile offenders were presented to the superintendents of Sunday schools, for admission,

and the regularity of their attendance enquired into ; she would write to the distant parents of a liberated prisoner, to beg them to receive the returning prodigal, and encouragement was given to the sailor, to call upon her on his return from the voyage. These are some of the items of the labors of twenty-four years,—not executed by a committee, but by an individual, and she by no means of a robust constitution, and for the greater part of the time, working with her hands, for her daily bread. The *bodily* labor was great, but the *mental strain* was much greater. The disappointment, the bitter disappointment, (which so often followed her highest hopes,) did its work on the outward frame ; although it had no effect in the way of discouragement ; her great business and object was, to do God's will ; and her faith in Him, “ that confirmeth the word of His servant, and performeth the counsel of His messengers,” gave her full encouragement, that the seed sown should prosper, that the increase would

be given, although the appearing might be long in coming.

The "Every Day Book" proves that she was allowed to *see* some fruits of her labors. A leaf of this book, will best explain its plan and contents.

May 16.

Skinner. Ps. 119, 1 verse.

Beams. John 7, 1 verse.

Whitby. Matt. 5, 1 verse.

Doyle. Matt. 20, 2 verses.

Turner. John 15, 14 verses. Hymn 3 verses.

Brown. Isaiah 51, 4 verses. Hymn 3 verses.

Bowlin. Matt. 8, 2 verses.

Howcrel. John 4, 4 verses.

Harvey. —————

GENERAL OBSERVATIONS.

"It astonishes me to observe how strictly and constantly the prisoners labor to learn their verses, from the holy Scriptures, every day. Poor old S—— takes uncommon pains to remember one every day. T——, who, on April 21, could only attempt one, has, for some time, learned five regularly, and several of Watts' Divine Songs. Since

yesterday, he has learned fourteen, from *John* xv., perfectly. It is no less gratifying and wonderful to observe the success of H——, who, with a very defective memory, perseveres, by constant study, in furnishing his mind and memory with from two to five verses every day.”

I was particularly pleased with the progress of B——; and the youngest B—— had learned perfectly the verse, which, as he could not read it alone, I had commenced teaching him yesterday. But when I turned to R. H——, a dull person, who has been committed four days, he said, he had been so busy mending his clothes, that he had not had time. I entered on the subject, explaining its advantages, and on his acknowledging, that as an ignorant and guilty creature he was not happy, that he needed instruction, God’s mercy, and to be reclaimed from a bad course, that he had better, knowing the thing to be right, give his mind to what I proposed, and not consult his inclination, but at once begin to

store his mind with suitable portions from the testament."

May 17, records, "This morning R. H—— repeated three verses from *Matt. viii.*"

Some extracts from the "Every Day Book" will shew her opinion as to the advantage of hard labor in prisons, her manner of dealing with prisoners, &c.

December 29. B——, the vagrant, who was discharged on the 26th, and promised to leave the town, did not, but entered a shop, and stole a pair of stockings, with the hope and intention of getting into our gaol, I have no doubt whatever.

Jan. 1. B—— seems quite happy. I should judge him to be familiar with prisons. He is very well behaved to me. When I reproved him for the crime, which brought him here, and charged him with committing the theft immediately on his discharge, for the purpose of coming again, he did not deny it. Were he separate from the rest, or at work on a tread-wheel, he might be

less anxious to come. He is, I feel convinced, a dangerous companion for any less advanced in iniquity.

January 30. K——, knowing I reproved R—— for not leaving the town, &c., immediately after his former discharge, when I went to-day, observed that B—— declared, on leaving the prison, yesterday, that he would instantly return to ——, his own parish, and not be found in a prison any more. P—— interrupted him, by saying with an angry feeling, “You must not talk of R—— coming often to prison, I never come without finding *you* here.” It seems quite clear, that where there are no means of separation, nor any hard work, whilst also for men doing nothing, they have more to eat than many have out of prison, and they, at the time, have the society and conversation they prefer, such persons as these are not likely to keep long out of our gaol.”

A specimen of her manner of reasoning, and dealing with the prisoners, may not be unacceptable.

“Feb. 2. I had been accustomed to allow the prisoners, in the middle of the day, to write a copy in my absence, every day, with the view of filling up their time. On Friday, in consequence of a note being sent over to the female prisoners’ yard, and detected, the governor, to prevent the improper use of pen and ink, took both away, with their books also. Since that day, not a single prisoner has learned any lessons. This day, on leaving, after reading with them, I asked why it was that on a sudden all had done so? F. J—— replied, he wished to write, *that* would do him some good, the other would do none, so he would learn no more. I reasoned with him, but his reply was “I am sure it will do me no good.” I turned to the Bible, as a standard, to convince him. “As for that,” said he, “I wont believe one word of it, it is all nonsense; victuals is what I want.” “Yes,” replied B——, a poor ignorant creature, “victuals is what we want, and not to be put in here for nothing; we don’t want re-

ligion, we want victuals." I then took pains to shew, that religion, which enforced justice, industry, &c., brought plenty ; where, in the absence of its principles, there was want and destitution. I still referred to the Bible ; it was my standard ; although F. J——, in rejecting it, had none. F. J—— said exultingly, "I have a right to think as I like." I replied, "if such be your thoughts, you have no right, viper-like, to cast forth the poison upon other people." It was remarkable, that when he spoke the most dangerous things, the others, at the beginning of the contest, seconded him, not at the end. I requested, as a favor, an answer to one plain question : did they still wish me to visit them, or was it their wish that I should keep away ? If it were the latter, as I never would go where I was unwelcome knowingly, I would never enter the room again, until they were gone. All but F. J—— eagerly, at once, desired that I would still come, that they were quite sure I intended good to them, and hoped I would

on no account leave them. I told them it was enough, I would visit them still. J. B—— said, “although I am bad, and have not followed them up, I am convinced that your views are right ;” he acknowledged that, what I taught from the Bible was true, and those who followed up such views, were the best people. All except F. J—— agreed to this : at parting, I said,—“ if any of you think proper to learn more from the Scriptures, I shall feel happy to hear you, except F. J—— ; with his views, I shall not hear any from him.”

February 3. On entering the middle room to-day, all received me in the most respectful and grateful manner ; all had learnt a lesson from the Scriptures to repeat, except F. J——, and all except him, read a verse in turn in general reading. As we read, I adverted to what had been asserted the day before : J. B—— as spokesman, said, “ what you said yesterday, madam, was satisfactory, it removed all doubts, you are in the right, you can have no motive but our good.”

F. J—— did not speak once ; one said there must be a Creator ; this opened the way for carrying forward the subject ; the Creator is good, His works are good,—man is not,—hence the need of a Redeemer. W——, and all said, I certainly meant for their good, all thought I was happy in it.—Yes, I said, and if the surface of one's mind be disturbed for a moment, my happiness in the work is not in human power, and you can no more touch that, than you can bring the sun from the firmament.

February 6. J. B——, the vagrant before noticed, who committed a felony so soon after his former discharge, followed me to the gate to knock for the turnkey. He said, "I wish I had a home to go to, or a trade, but I have neither, and that is the reason I am here : I did it with the view to get out of the country ;" "but," I observed, "it is bad getting out of the country, under such circumstances. With the determination to do right a way may appear ; I will talk with you again."

February 10. J. B—— followed me from the room to the gate, to speak to me in behalf of F. J——. He said F. J—— wished I would allow him to have some conversation with me apart from the rest ; also, that I would receive him again, he wished to retract all he had said against the Bible and religion. J. B—— said, F. J—— thinks you were wrong in casting him off so hastily, and, you will excuse me, madam, I think so too. J. B—— said, F. J—— thinks some remarks I made on Sunday, were entirely meant for him, which however were unpremeditated ; I asked, “Do you frequently think me personally severe then ?” “We do,” he replied, “and the prisoners talk of it.” “But,” I replied, “if they feel offended at the moment, they may feel the justice of it afterwards.” “That,” said he, “has been my own case, but I have done the same thing, and have been as bad as they.” I went up to the room, and told F. J—— I should be happy to receive him again, and he thanked me.

February 11. This day I afforded F. J—— the opportunity he desired, of some private conversation with me, by asking him to take my Bible up to the gate. He said, he should be sorry to bring up his children with such views as he had expressed ; that he had reflected, and felt that he had been wrong : he expected to be ridiculed by the other prisoners, but was determined to adopt a new line of conduct altogether. There was deep thoughtfulness, evident feeling, and strong earnestness of manner ; he spoke highly of his wife. Here I said, “do you love your wife?” “O yes, and my wife loves me.” “And do you love your children?” “O yes, I love my children.” “And, were I, or any other to say, I hate your wife, I hate your children,—would you like it?” “No, I should not.” “And yet you spoke against my God, and of this lovely book you said, ‘it is all a pack of nonsense, I do not believe one word of it!’” F. J—— acknowledged the application with much emotion. He said he

had been accustomed to sit from Sunday morning till Sunday night in a public house, but would, in future, attend a place of worship, which his wife had formerly advised in vain. He acknowledged that I was justified in leaving him, after his having spoken of the Bible, and of God, as he did.

Some further notice is made of F. J——, and thus summed up in the “Liberated Prisoners’ Book.”

July 1. F. J—— has called upon me, and of him I have the highest hope. He was tried and convicted for a felony, on ———, and sentenced to six months imprisonment. His previous character had been bad. At first he was quiet, and for a while, I did not discover that he was a scorner of all things sacred. The circumstance which led to this discovery, is written in the “Every Day Book.” After the date, Feb. 11, he seemed a new character, no longer close, or sly, on the one hand, nor presuming on the other; but simple, honest,

and open. The poor fellow has obtained no work ; his children are ill, and his excellent wife, whilst rejoicing in the change in her husband, is cast down by extreme poverty. I gave them an order for some flour.

October, 1837. "James N——, a donkey, eighteen shillings."

October 17. N—— has been in the gaol six months, for stealing deals out of the sea. He has a wife and four young children, and earned his living by fishing, selling fish, &c. The chief means of their support in winter, appears to have been that of selling fish in the villages, which was hung in hampers on each side of his donkey. During his imprisonment, his wife sold the donkey, as she could not afford to feed it, and wanted the money for her own support ; they had a pig also, which she was obliged to sell for food for the family. The parish gave them a small allowance, part of the time, up to the last fortnight of N——'s imprisonment, which

was then withdrawn, as the officers supposed his term of imprisonment was six lunar months, and they were calendar. Their distress was relieved by a three-penny loaf each day for that fortnight ; at the end of which they must all have gone to the workhouse, except some efficient means of support had been immediately adopted. After considerable attention to the matter, my conclusion was, this,—I had better set about purchasing a suitable donkey, and let him load it with fish, to sell along the villages, by which N—— thinks he can honestly keep his family out of the workhouse.

October 18. N—— came to speak to me this morning, as I desired ; he was liberated yesterday. He thought a donkey would save him and his family from the workhouse. I judged the thing worth the trial, and consulted where it would be best to seek one, as I was at liberty, (in the hope that he would turn out well,) to purchase a donkey at the expense of the magistrates ; which, if it answered the purpose, and he

used it well, would in the end be his own. His wife's relations, at R——, a village a few miles off, knew of one four years old, which had not been broken down by bad usage, for which the owner asked £1. He offered to go and fetch the animal for me to look at, which I desired him to do, and as he had six persons to feed and was earning nothing, I gave him one hundred herrings to start with, by selling on his way. N—— came this evening with the donkey, and its owner; it seemed a good animal, and I bought it for eighteen shillings, the least he would take; nor would he have sold it at all in Yarmouth, he said, except where he thought it would be used well. N—— sold his hundred herrings on the way, and said he got fifteen pence by them. He engages to lead the donkey to my residence frequently for me to see, and inform me of his success.

October 19. N—— called this evening to say he had been as far as Little Ormesby, and sold an hundred and a half of her-

rings, and that no donkey could go better. Mr. F—— has given him leave to cut some grass for it, off his ground.

March 12, is the last notice of this circumstance, “the donkey which I bought N—— they have now, and value greatly.”

July 24. T. H—— is under sentence of nine months imprisonment, for having broken into an old lady's house, and stealing a quantity of plate. The house stands in ——, with a garden, and stone yard in front, and a gate of entrance, which is locked at night. J. D. B——, who was removed for transportation, July 2, was in the same yard and room with T. H——, when the latter was in prison a few months ago, for an assault. It was then, J. D. B—— told the story of having been at work, on the premises of Mrs. R—— (for he was a bricklayer,) and of having seen where the plate was kept; “I stole a spoon,” said he, and described the house, &c. This being remembered by T. H——, induced him, with J. S——, to effect the robbing,

almost immediately after his discharge. B—— gave me this account, in the presence of J. H——, saying, “it was a bad thing for him to have met J. D. B——.” J. H—— confirmed the statement. Since having heard the above account, shewing the contaminating influence of prisoners over each other, and its danger to the public, I have called on Mrs. R—— for further confirmation. It is true, that J. D. B—— worked on her premises, six years ago, and that a silver spoon was stolen.

Sept. 9. The three boys, who were discharged yesterday, were in the bridewell with A——; he is now alone; when I was with him to-day, he said, “if those boys’ fathers don’t keep them from going together, they will all do worse. One said, if my father wont give me a pair of shoes, I will try and pin a pair in the market, on Saturday.” They talked of going to Norwich; F—— said, he had an uncle at Lynn, it would be worth going there; Lynn gaol was a better gaol than this, and they meant

to be in gaol in winter." It is only a specimen of contaminating influence. Bad as they all three are, they make each other worse : and are all so poor, and ill fed, when out of the prison, that their living in it is better.

January 6. The young boys have been very idle : H——, upon the whole, behaved best. T—— says, he does not like his book, he likes to play about ; and they have all got the notion, that they are not obliged to learn, or to use their own words, "not forced to learn."

I wrote the above in the presence of the boys, and read it to them, informing them also, that they were not forced to learn, if they liked better to be locked up in the cell. They were unwilling, I found, to have what I had written exposed to the governor, and each boy began to blame another for preventing his being quiet and learning his lessons. One declared the other had stolen butter, and half a cheese, &c. Another said, "You stole ten shillings, out of

the woman's basket." One said, "You set me to steal her herrings." After much had passed, I promised that, as the governor must see my books, as they promised to be obedient and diligent for the future, I would try them another day, and if they followed me to the gate, I would request the governor to come to hear what they had to say, and ask him to pass it over: they did so most eagerly.

Jan. 7. This day, on the enquiry, "are you all prepared for me?" they replied, "Yes, yes." I then showed them a handful of little books, such as "Short Stories," &c., with a picture on every page. "Oh what beautiful books," they all exclaimed. I then said, "if you have learned your lessons well, I will read one or two of them. H—— said his lessons, and I put them down, and each in succession; I then read from the Testament, about the blind man, *Mark* x. 46, and having found, by questioning each thoroughly, that they understood, or perhaps rather, remembered it,

proceeded to select a book: it was the "History of Dick Wild Goose," shewing that "idleness leads to mischief and trouble." They all stretched their heads forward, as I pointed, with my pen, to every picture, and made their own observations, which were, to me, full of interest.

Jan. 8. The little boys knew their lessons to-day. After lessons, I read to them from the Testament, and the moment after every eye was directed to the little books, as I selected two and read to them; and as I read, I stopped after every sentence or two for them to talk about it. Happy should I be to teach these boys a few months, an hour every day, and have them separate the rest of the time. One, who had read the account I have given of the five boys, might ask, why did I suffer them thus to speak to each other in my presence? and why did I not reprove them? I suffered it awhile as an observer, as it presented a remarkable disclosure of character, such as can rarely be obtained from older persons,

who are skilled in the concealment of each other's crimes, as well as their own. Not one of the boys acknowledged aught that was bad in himself, but whilst ill nature to each other prevailed, one accused another, and the other in return told what his accuser did. I was pointing to a picture in the little book, I was reading, of a boy who was cruel to a donkey,—when one eagerly cried out, “That boy is cruel to donkeys;” the other in return attacked him. “I know one,” said T——, “who threw seven cats into the river, from the bridge, in one night.” “That was your brother, in the bridewell,” said H——, tauntingly. “My brother! my brother! I dare say it was my brother, indeed!” I then demanded, “Tell me who it was.” “It was S——, who was transported,” said the boy. It was time then to dwell on the end of such a course, to warn and instruct them. S——, here mentioned, was a poacher, and in another part of the book is found an account

of him, which shews the fearful progress of crime.

Nov. 7. J. S—— was convicted for felony, Nov. 5, and sentenced to ten years transportation. He was once in prison before ; I asked, “how long did you continue to go to the Sunday school, after your discharge ?” “Three years off and on.” “Why did you leave it ?” “I left off going when I got acquainted with young W——, the apprentice to a shoemaker, who worked in a shop next door to my master’s, Mr. ——, the coach maker. Sometimes I was absent half the day, then a whole day, till I forsook it quite. We bought a dog, and used to go poaching at night. We used to kill rabbits, hares, and partridges ; sometimes we got as many as fetched ten, or twelve shillings in a night, and sometimes more. We always had money.”

“But how did you manage during the day ; you could not be fit for work ?” “Oh no ; I left my master’s then : we used to sleep and lie about during the day, at a

public house, in Charlotte street,—there could not be a worse: we went to others also.” “To the Prince of Wales?” “No; that was not quite so bad; it was more of a vagrant house.” “How long did you live so here?” “About a month; our friends came after us, so we went to Norwich for six months, and did the same there. We used to kill eight or ten hares in one night, which we sold to one man, for two shillings and sixpence each, and he made what he could of them. We could not poach in summer, so we went to London, and shipped ourselves on board a barque: W—— ran away. I went the voyage, at fifteen shillings a month. When I came back here, I was just about going on a twelve months’ voyage. A fortnight before this, I got acquainted with C——, and did what I am here for.” “It is well you were stopped in your course, &c.” “Yes, for if I had gone on, I might have been hanged.” “Did you rob a house opposite the Victoria arms?” “No; we went to those houses about the

moat." "Did you take six silver spoons from C——, the gardener?" "No; we took two spoons, a gown, a shawl, &c., from a house." "Whose house?" "It was a gardener's." "Was it C——'s?" "I think it was."

S—— told me this quite spontaneously, and when alone: I do not think he would have acknowledged it so freely, if others had been present.

Regret is expressed at the want of stated fixed employment for the prisoners; also, illustrations appear of the good effect of even the light labor she could furnish them with.

Sept. 24. The governor watches the boys in the old gaol yard, most closely and strictly, but notwithstanding his energetic vigilance, he had the mortification to see increasing contamination. The worst of the boys at this time, are T——, J——, and P——. All have been punished in the cell, and had their food restricted, but they care for nothing. It being impossible

to place them beyond the hearing of the rest; when locked up alone, they talk loudly, and that in profane language. When all are together, I have remarked their amusement, when below so as to escape the observation of the governor, to have been quarrelling and fighting among themselves, injuring the little books, one of which I lend to such as can at all read, each day, trying also at something like gaming, with pieces of cinder; but above all their delight is in cruelty, in playing at poaching, in killing flies. All discover much of ill-nature to each other, as every one, on the moment of my appearance, begins to tell something in revenge of another. No possible pains to prevent these evils can succeed, whilst they remain together without employment.

Feb. 6. The young boys in the bridewell with the other prisoners, and J——, P——, and B——, by themselves, in the new gaol yard, and day room, are alike pleased with making patch-work. Of it, they do not tire,

but are every day asking for more pieces to sew together than I judge it well to give, for were it ceased to be made a favor of, they might no longer care for the employment; yet, they value the thing, because it tends to secure order and quietness, as well as because it teaches them to sew, so that they may be able to mend their clothes, and make some. It is just as evident, these boys need some occupation here, of another character, and of a less amusing nature, viz. peremptory, engaged, fixed hours of labor. The greatest number of these boys are better fed than when out of prison; the cleanliness they are obliged to observe, and regular hours for sleep, if annoying at the first moment, soon promote comfort; so that, in the absence of occupation of a deterring kind, these boys may well be always full of spirits, just like school boys on a play-ground. Surely the absence of such an advantage, as I have alluded to, is as strongly evident as for men.

Feb. 21. The boy B—— is making patch-

work, for a quilt, to cover a poor child, and when I was giving pieces to him, and to H. P——, W——, (a man) told me, the more work I gave them to do, the quieter they were, and then there was plenty of time to learn their lessons. The other men joined in the observation. Gladly, indeed, would I supply them with more, but whilst it would be impossible to succeed as I do, otherwise than by making a favor of it, and giving them barely the number of pieces they ask for, to depart from this course would only be followed by their doing less, and that not well.

The “Liberated Prisoners’ Book” gives the following detail.

T. E—— was convicted for felony, and sentenced to six months imprisonment. He was entirely taught in the prison; he labored much, and with inferior capacity, and imperfect memory, became able to read easy lessons from the testament. I saw him on the quay, two days ago, laden with large open salt fish; he had then finished

fishing for the season. He informed me, he went off fishing on the day after his discharge, which was the reason he had not called to speak to me. This morning, he came with a new hat on, new blue slop, yellow silk handkerchief, and quite smart. I said, "you have been at the public house." "Yes," he replied, "but not to drink, we have had our making up dinner, the owners pay for it, I only took a little ale, I was forced to it." "Ale," I said, "is poison with you, I wish you would spare a little money for the savings' bank." "I can't," said he, "for I bought my mother a gown, and a pair of shoes : and my sister a new gown, and a hat, for they are so poor : and my sister's child a new frock, and I bought myself two such beautiful books : they cost two shillings." "How foolish," I replied, "why not let me buy them for you ; what are they about ?" "I don't know, may I bring them and shew you ? and may I write you some copies on paper, to make you a present of, because you taught me ?"

I told him to bring the books, as I wished to see him again. His kind feeling to his mother is right. The public house was his ruin at first, and with his want of firmness, much is to be feared.

December 29. R. H—— called upon me this morning, I like the behavior of the boy, he now wishes to go to sea. His parents seem to be steady, honest people; they placed the boy as an apprentice to a rope-maker: he seemed fit for the business, but he would not settle to work. His parents found it impossible to keep him at home in the night; he would get out any way, and spend the time with others of the same habits.

Jan. 3. I have provided R. H—— with a pair of scales, from the "Liberated Prisoners' Fund," which cost two shillings and six-pence, also with a pound, and a half pound weight, which cost ten-pence, and a basket, which cost one shilling, for to sell sprats; I went also to a fish merchant's, and paid for a stone of red sprats for him.

Jan. 5. R. H—— called to inform me of his success ; he said he saved nine-pence by the first stone ; that he then bought a half stone of sprats, and sold them, and gave his mother the money. I shall see his mother soon, although I believe the boy, at this time, is going on rightly.

Jan. 10. R. H—— has obtained work at a twine-spinner's, and is to have two-pence a skein the first week, and two-pence half-penny the next. At this season, when prevented from working by the weather, he is to sell sprats about the town.

Feb. 3. This evening, R. H—— called to speak to me ; he has obtained regular employment in a rope-maker's yard. I allowed him to read a fellow prisoner's letter I had that day received. Having done so, he said, "'Tis a nice letter, I wish he could get some work ; when people come out of that place, 'tis a hard matter ; thank God, I have got work. L—— and I made vows together, that we would never do what was

bad, as we had done before, after we got out of prison."

Feb. 7. R. H—— is conducting himself so much to my satisfaction, that I desired him to bring a duplicate of a jacket and waistcoat, which had been pawned, and went myself with him to P——'s to get them out, for which I paid four shillings and two-pence half-penny. Aware that he stood in great need of them, without the means of procuring them for himself.

March 22. W. R——, after being six months in gaol, was discharged. He called upon me directly, expressing his determination to follow an honest course ; and whatever his difficulties might be, not to do wrong, with the view of removing them. He has been convicted before ; knows no trade, and although he has a home with his father, he is destitute of means of support. His father earned his living by making and selling peppermint balls. I ordered him a three-penny loaf a day, for seven days, whilst seeking work.

March 26. W. R—— came to inform me, that he had entered on board of a man of war, because, as there seemed no prospect of his getting work, it appeared the only opening to obtain an honest living. He said, he felt more happy in his mind than he had done for years.

April 12. W. R——, after entering the navy, and leaving Yarmouth, has, with as many as fourteen others, been returned home, as more had been received than were wanted, except regular seamen. This is a sad disappointment. I have been to the house; there are three sons, without the knowledge of any trade, who have no work. One young man sat, with an expression of grief, who was prevented even from going out to seek work, because he was entirely without shoes. I have determined, after much consideration, to venture on the payment of half the price of a half barrel of herrings, and send W. R—— into the country to sell them.

April 13. W. R—— has made enquiry where he could best get the herrings, and the cheapest likely to answer are nine shillings and sixpence the half barrel. I went with him to the fish office, (Mr. B——'s,) and if his father can either borrow money, or get credit, for the other half, he shall start in the morning to sell them in the villages. The business was managed about the herrings: I paid Mr. B—— four shillings and ninepence, being my half part. W. R——, accompanied by the brother, whose shoes were scarcely sufficient, went out on Thursday morning: they returned to-day, and he has this moment been to tell me, that after having paid expenses, they had three shillings to spare.

May 23. T. B—— is fifteen years of age: has been in prison once before, as a refractory pauper. He was tried for stealing coals, and acquitted. His married sister gives him a shelter: he has been selling a few sticks. In the hope of supporting a

measure of influence over the boy, and knowing how greatly he needs it, I ordered him a twopenny loaf for Sundays, and directed him to a Sunday school, at which, if he attended regularly, and conducted himself well, he is to have a blue slop at the end of the month.

May 30. T. B—— came this morning to tell me, he had obtained work as a brick-layer's laborer. He gave me the following information: "I have earned four shillings." "What for?" "My sister gives me lodgings and washing; it is to be all for victuals and clothes. I went to the Sunday school, and took my sister's little boy with me. I told Mr. F—— you sent me, and he was very kind, and put me into a class. I met B——, and he asked me to go with him in a boat on Sunday, but I told him I would not, for I should go to the school, and said, you had better go too. He said, 'well, perhaps I shall.'"

T. B—— has no work to-day, but expects to have some on Monday. I called this morning at eight o'clock, to see him at the house of his sister, and found the boy in a yard, with some other boys, intently playing at marbles. I advised him, if he had time, and wished for a little play, to drive a hoop, or throw a ball, but strongly deprecated marbles, as children's gaming, which was not likely to end there. His temper is remarkably violent. His sister says, she feels great fear in her husband's presence, as his temper is not good, lest the boy, in any instance, should offend him.

July 13. T. B—— came to let me know, he was to go out with Mr. ——, next morning, fishing. I had promised the boy, that whenever he did obtain a berth, if he had conducted himself honestly and well, up to that period, he should have something that he most wanted, on his departure: hence, he has been supplied with a pair of canvass trowsers. I went with him to the shop, and chose, and paid for them.

Her unwearied zeal in collecting her subscriptions is remarkable : they were gathered quarterly,—in no instances exceeding two shillings and six-pence per quarter ; the time this demanded should be considered, as well as the degree of resolution it required, as each season returned, to appear as the applicant for her charities ; although in some cases this was made easy, by the donor expressing,—it was considered a favor to be able to put some of the abundance possessed, into hands, where it would be satisfactorily disposed of. She constantly acknowledged, with gratitude, the support and kindness she received from the magistrates, and authorities of the town, as well as the pecuniary help from many of them ; also the liberality and consideration of some tradespeople, who, knowing her object, would reserve for her pieces of print for patchwork, &c., scraps of paper, or pasteboard, pictures, &c. ; from all of which her invention, quickened by necessity, would contrive to produce a marvellous result. The much

she did with a little, the gathering "up the fragments that nothing might be lost," was one of her most striking characteristics. A leaf of a spelling book would be pasted, and set up for use ; and the worn out Testaments of a school, incomplete by use, and the handling of children, were begged by her ; the torn leaves were repaired, and portions put into a stiff cover, to be given to a prisoner on being liberated, or for the use of one to whom she did not like to lend a neat copy.

In the spring of 1837, another source of interest, and fresh demand on her funds, was opened, in her beginning to teach in the girl's evening school. This school was to give instruction in reading and writing, to young women from the age of sixteen, engaged all the day at the factory ; so that the evening, when dismissed from their work, is the only time when they are at liberty to attend the school, which is held in the vestry of St. Nicholas's church, two evenings in the week, from seven till nine

o'clock. Some ladies had kindly begun it, but from many causes, the teachers had fallen off, and Miss Martin entered upon it, with only one teacher beside herself; thus two classes were formed, that of Miss Martin consisted of between forty and fifty young women, and some, thirty years of age, of a description of character, which may be imagined. Miss Martin has often deeply lamented the shock to her feelings, in hearing the noisy, unchecked laughter, and talking, which rung through those hallowed walls, as her pupils passed through the church to reach the vestry; however, once seated round the long table, all unruly behavior was at an end, complete attention and subordination were enforced, and obtained, by the very firm manner of their teacher: for accustomed to deal with persons of undaunted character, she knew, that until influence and authority were established, there must be no relaxation in a manner apparently severe; it was only manner, for no heart ever beat with warmer love to her

fellow creatures, or in a higher tone of benevolence. Writing, as usual, was the acquirement most desired by the scholars, and a certain time was given to it; but the chief aim of the teacher, was to furnish them with the precious word of God, and to make Bible reading the principal instruction. After the chapter had been read, verse by verse, in turn, by the girls, she questioned them closely, explaining the passages to them, and had the power of making her remarks so attractive, that the lady who taught the other class, says, she sometimes begged Miss Martin to allow her girls to join in listening; occasionally she would illustrate her subject by repeating a piece of poetry, or telling them a story, every countenance was turned towards her, and the whole party riveted with attentive interest. The private griefs, the peculiar difficulties, and hindrances, of these poor young women, would be entered into, and the trial made to withdraw them from the haunts of infamy, or the toils of sin. In

seeking to do these young women good, she was greatly hindered by the occasions of amusement in the town. Some of them, who were going on steadily and diligently, for weeks never missing attendance at the school, with an improvement of manners, and conduct, would be thrown back, in every way, by the recurrence of the fair, or the races; and above all, she deplored the “fancy balls,” advertised to be held at some low public house: a species of assemblage so attractive to the poor girls of this grade. On such occasions her evening school was very thin, and for many times of meeting afterwards, the hurtful effect was manifest, in the entire absence of some, and the bold effrontery of others. For two years and a half, Miss Martin zealously gave herself to this school, nor did she relinquish it from any diminution of interest, but from failure of physical power;—for, after long reading and speaking, in the day, this continuation of it was too great a strain upon her chest, and she discontinued it,

that she might devote all her remaining power to the gaol, her peculiar field of labor.

Those who saw much of Miss Martin during the last twelve months, previous to her being laid aside from her active work, felt that there was an evident ripening, as it were, for the gathering in. She appeared to have come near to that state which has been expressed, in uncommon terms, as a just idea of a true christian, "not as one who looks up from earth to heaven, but one who looks down from heaven on earth," having ascended a high eminence, and from thence to have looked upon these earthly scenes, with which too many are engrossed. She seemed to shrink from intercourse with persons, where she could not speak of her Saviour, and for him; wherever she went, the proposal was, "let us read God's word, together;" this she did statedly two evenings in the week, in the house where she lodged, with her landlady and some others; also, every Saturday evening, an hour was devoted to reading the Bible and prayer

with a friend, who was little able, from infirmity, to partake of the privileges of public worship. Their pleasant stream is dried up, but there is a river, "the streams whereof shall make glad the city of God," to which "The spirit and the bride say come, and let him that heareth say come, and, whosoever will, let him take of the water of life freely." Thus leaning on the Beloved, who nourished her in the pastures of His promises, and led her by the still waters of abundant consolation, she entered the valley of the shadow of death, in the full appreciation of the declaration, "Thou art with me, Thy rod, and Thy staff, they comfort me."

It pleased God to keep her in the furnace of great bodily affliction, even to the hour of her departure, for about twenty minutes before her death, she begged for more anodyne to still the pain : the nurse then told her, she believed the time of her departure was arrived ; when, clapping her hands together, she said, "thank God ! thank God !"

and spoke no more, till she joined the heavenly choir in the full burst and perfection of that song, which on earth, was her unceasing theme, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

EXTRACTS FROM THE
PARLIAMENTARY REPORTS
OF CAPT. WILLIAM JOHN WILLIAMS,

INSPECTOR,

*Appointed to Visit the different Prisons of Great Britain : and
also a Letter from that Gentleman, in answer to one an-
nouncing Miss Martin's Death.*

SECOND REPORT, PAGE 69.

MORAL AND RELIGIOUS INSTRUCTION.

—The corporation provide nothing for the instruction of the prisoners. The Hon. and Rev. Mr. Pellew, perpetual curate of St. Nicholas, receives a salary of £40 per annum, as chaplain to the corporation, which, however, has no relation to the prison, where he volunteers his attendance to perform one service on a Sunday. With respect to this branch of my inquiry, the particulars are of so singular a nature, that it

may be better to transcribe the notes made at the time.

Sunday, November 29, 1835, attended divine service in the morning, at the prison. The male prisoners only were assembled ; a female, resident in the town, officiated ; her voice was exceedingly melodious, her delivery emphatic, and her enunciation extremely distinct. The service was the Liturgy of the church of England ; two psalms were sung by the whole of the prisoners, and extremely well, much better than I have frequently heard in our best appointed churches. A written discourse, of her own composition, was read by her ; it was of a purely moral tendency, involving no doctrinal points, and admirably suited to the hearers.

During the performance of the service, the prisoners paid the profoundest attention and the most marked respect, and, as far as it is possible to judge, appeared to take a devout interest. Evening service was read by her afterwards, to the female prisoners.

This most estimable person has, for the long period of seventeen years, almost exclusively given up her time to bettering the wretched condition of the prisoners confined in the gaol. She is generally there four or five times a week, and, since her first commencing these charitable labors, she has never omitted being present a single Sabbath day. On the week days she pursues, with equal zeal, a regular course of instruction, with the male and female prisoners. Many of the prisoners having been taught to read and write, of which very satisfactory examples were produced; and the men are instructed and employed in binding books, and cutting out of bone, stilettoes, salt spoons, wafer stamps, and similar articles, which are disposed of for their benefit. The females are supplied with work according to their several abilities, and their earnings are paid to them on their discharge; in several instances they have earned sufficient to put themselves in decent apparel, and be fit for service. After their discharge,

they are, by the same means, frequently provided with work, until enabled to procure it for themselves.

Only a single instance is recorded of any insult being offered her, which was by a prisoner of notoriously bad character; upon which she gave up her attendance upon the ward to which he belonged; after his discharge, the other prisoners came forward, and entreated most earnestly that she would be pleased to resume her visits.

There are several cases where her attentions have been successful, and have apparently reclaimed, if the continued good conduct of the discharged be admitted as satisfactory proof. That of four smugglers is singular, from the fact that, upon their discharge, after a long imprisonment, they addressed the felons, and entreated them to listen to her advice, and treat her with respect.

Trifling pecuniary donations, from charitable persons, in the town of Yarmouth, and from the British Society of Ladies, in

London, enable her to dispose of the female prisoners' work, at reduced prices, to the poor. The Hon. and Rev. Mr. Pellew, considers the services of this person, in the prison, as invaluable ; he has read several of her sermons ; her tenets are strictly those of the church of England. She obtains books and tracts through him, which are generally those published by the Society for Promoting Christian Knowledge. The keeper and matron, are also strong in their testimony, as to the beneficial effects of her interference. She is about forty-five years of age, and has to earn her own livelihood by her business. Mr. Pellew thinks, that if, in prisons similar to this, a schoolmaster were appointed, subject to the approval of the resident clergyman, much benefit would ensue.

FOURTH REPORT, PAGE 171.

The moral and religious instruction of the prisoners is still provided for in the

manner described, in my former report of this prison. The chaplain to the corporation performs divine service in the afternoon, every Sunday.

The benevolent female, who has for so many years devoted herself to improving the moral and physical condition of those confined here, still continues her exertions, with undiminished energy. Independently of her performing divine service, with a sermon on the Sabbath mornings, not a day passes without her visiting the prison, for the purpose of instructing both sexes, in reading and writing, and superintending the work provided by her. Nor are her good offices limited to the time of their imprisonment ; her active philanthropy extends itself to furnishing prisoners, on their discharge, either with the means of temporary subsistence ; of re-joining their distant families ; or, procuring them situations : and, if residing in the neighbourhood, satisfying herself by frequent visits, as to the stability of their good resolutions. It is

very pleasing to see how much good has been effected by personal exertion, and a trifling expense. The donations of a few humane individuals at Yarmouth, and a small sum annually, from the British Society of Ladies, in London, under the auspices of Mrs. Fry, are the only resources, besides her own, of which this estimable person has to avail herself. The whole of the pecuniary transactions, are accurately entered and balanced, in books kept by her for the purpose. She also keeps a journal of the progress made by the prisoners, under her tuition, arranged under the heads of name; crime; for trial or convicted; whether able to read or write when committed; neither; whether taught in prison; school days, and conduct in school. She notes down all the information she receives, from time to time, relating to the conduct of liberated prisoners.

FIFTH REPORT, PAGE 124.

That most estimable female, whose charitable offices I have, with much pleasure, recorded in former reports, still continues to follow, with untiring zeal, her truly benevolent endeavors, for the reclamation of her fellow creatures from ignorance, crime, and misery. Some idea of the extent, and the results of her labors, may be formed from the extracts which I make from the journals and tables kept by her, and which afford much information upon the habits, and pursuits, of the classes most prone to criminal acts, and also bearing upon the discipline of the prison.

SEVENTH REPORT, PAGE 156.

There is no regular chaplain, in conformity with the provisions of the Gaol Act. The Hon. and Rev. Mr. Pellew, as chaplain to the corporation, attends once on the Sunday, and on the Thursday, during

the week. Although there is no chaplain specially appointed to the spiritual care of the gaol, the wants of the prisoners, in this respect, are still most carefully and energetically attended to by that most excellent female, whose exertions I have pointed out in former reports, and who, with unwearied zeal, undisturbed temper, and the purest benevolence, devotes her days, not only to the moral and religious instruction, but also to the employment and reclamation of its inmates.

LETTER FROM CAPT. WILLIAMS.

Strand on the Green, near London,
Nov. 11th, 1843.

SIR,

Your letter of the 3rd instant, which only reached me yesterday, was the first intimation I received of poor Miss Martin's

death ; I thank you for the opportunity your communication here affords me, of expressing how sincerely I valued her when living, how deeply, in companionship with all who knew her, I deplore her loss now dead.

Her simple, unostentatious, yet energetic devotion, to the interests of the outcast and the destitute, her practical and useful benevolence, her gentle disposition, her temper never irritated by disappointment, nor her charity straitened by ingratitude, present a combination of qualities which imagination sometimes portrays, as the ideal of what is pure and beautiful, but which are rarely found embodied with humanity.

I shall certainly feel it my duty to record her loss, in my forthcoming report upon the Yarmouth gaol ; and I am truly happy to hear from you, that other testimonials to her worth are in prospective. Indeed, it is by such means that the void left by our valued friend is most likely to be supplied—

her simple name thus honored, may stimulate others to *go and do likewise*.

I am, Sir,

Yours very faithfully,

WM. JNO. WILLIAMS,

Inspector of Prisons.

To —, &c., &c.

EIGHTH REPORT, PAGE 182.

There being no chaplain regularly appointed by the town council to perform the duties and take the responsibility of the office as required by law, I am of opinion that no time should be lost in making the appointment; the more so, as that extraneous assistance which has for so many years been so kindly and effectually rendered by the exemplary Miss Martin is now withdrawn for ever.

This admirable person, of humble condition, but exalted mind, for a period of twenty-three years, and until broken down in health for a short time before her death,

devoted all her energies to the moral and religious instruction and reclamation of the otherwise utterly neglected prisoners in this gaol. Her influence over those who came within the pale of her attention was great ; although her means were small, and her manners simple and unpretending in the extreme. She was no titular sister of charity, but was silently felt and acknowledged to be one by the many outcast and destitute persons who received encouragement from her lips, and relief from her hands, and by the few who were witnesses of her good works.

In conclusion, it may be right to mention, that Miss Martin, by her will, after appointing her friend Mrs. Glasspoole, wife of Richard Glasspoole, Esq., of Ormesby, executrix, and after bequeathing a few small legacies to her attendants, and Mr. Shuckford, the manager of the Yarmouth gaol, gave the rest of her property to the British and Foreign Bible Society.

A FUNERAL SERMON.

“TO BE READ AT THE GAOL, ON THE SUNDAY
AFTER MY DEATH, IF A KIND FRIEND WILL
PERFORM THAT OFFICE.

S. MARTIN.”

Job, xix. 25.

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God.

This blessed text presents truths to the believer, which are able to support his soul under any circumstances, whether they be the trials and difficulties of life, which in their own nature are productive of anxiety, disappointment, and distress; or in the most delightful moments to chasten his joys below, to temper them with the thought of their connection with eternity, and to help

him to consider the importance of his present life, in relation to death and judgment.

The prisoners in these walls have had the first place in my concern and regard, upon earth, next to that of my own soul's salvation, for twenty-four years. The congregation here on the Lord's day, was that with which the goodness of my Redeemer appointed me to worship Him. And on the first Lord's day of my leaving you to adore Him in the courts above, may He in mercy bless this sermon to your hearts, by inclining you to look unto Jesus and live, that when the days of your appointed time below shall have an end, my Redeemer may be welcomed by you as your Redeemer; that by the atoning blood and righteousness, which cleanses and adorns His church, you and I may meet in the world of glory.

- I. The text expresses the attributes of Jehovah in the Redeemer, His eternity and immortality.
- II. It mentions His second coming.

III. The dissolution of the body and its resurrection.

IV. The soundness of divine knowledge.

“I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God.”

I. Let us reflect on the eternity and immortality of the Redeemer. The christian's faith has a continual reference to these divine attributes, without which, the name of Jesus would not be to him, “as ointment poured forth,” so suitable,—so precious,—so all-sufficient, as to supply his countless necessities, to encourage his hope, and to increase his faith as an ascending spring of living water, rising up unto Him, its living author, “unto everlasting life.”

What can the sinner do, just awakened from the sleep of death, on the moment in which he sees his natural ignorance of God and of himself removed, without an ever-living Redeemer to shew mercy? If Jesus

were not the “living God, the everlasting King,” “who only hath immortality,” how could he save a guilty and ruined sinner, exposed by nature to eternal death?

My dear fellow sinners, I have known the suitability of the Redeemer, who possesses these glorious attributes, and I would recommend Him to you. It pleased God, by His holy Spirit, to spare me, who by nature was alienated from Him, who in practice had transgressed His law, neglected His gospel, ruined my own soul, and contributed by my thoughtless and ignorant life, to the ruin of others; having lived as if this life were every thing, and eternity nothing,—as if God had no claim upon my time, my reason, or my affections; as if I needed no friend beyond my fellow creatures, no pleasures but those of this life, no food and raiment but for the body, and no heaven but this world. This description of my character and condition, before my knowledge of the living Redeemer, is precisely like your own, if you be yet ignorant

of Him, and your need of the Redeemer is equally great. But you may not understand it; and yet I earnestly hope you may be disposed to examine yourselves; for when, by divine grace, we perceive this to be the condition, in which we stand before God, the need of a living Redeemer is powerfully experienced, and then, if such a deliverer were not disclosed, sinners would perish in eternal ruin and despair. No human comfort can reach a soul, "weary and heavy laden" with sin. What could you do for a dying man on the brink of eternity's ocean, with every false hope foundered, but take the word of God and inform him of Jesus? When Peter felt himself sinking as he stood on the waves, his fellow sinners in the ship could not save him; unseen spirits might have beheld his danger, but good angels know the bliss of acting only by divine commission, and Jesus, the living Redeemer, the source and fountain of life, could alone take him by the hand and save him.

We are by nature sinners, fallen so exceedingly low, that if there were not a mediator, who is equal with the Father *in every attribute*, to approach Him on the behalf of man, and to succeed, all would be lost for ever ; spiritual death in sin would be succeeded by everlasting death. Death is powerless, nor can its victim raise itself to life : nor can man approach Jehovah : the living Mediator can alone meet the Father, as the sinner's friend. And this Redeemer, by the light of His spirit, on His word, is able to effect a resurrection of your souls unto God,—to raise you from the spiritual death in which you lie by nature.

Fellow sinners, mark the immortality of the Redeemer in the eternal purpose to redeem. It is written of Him in *Proverbs* viii. 23, 31 ; “ I was set up from everlasting—rejoicing in the habitable part of His earth, and my delights were with the sons of men ;” and it is written in *Jeremiah* xxxi. 3, “ I have loved thee with an everlasting love : therefore with loving kindness

have I drawn thee." Because his Redeemer ever liveth, the christian is assured of continued protection and guidance, in the path of life ; having forsaken the paths of hypocrisy, of injustice, of drunkenness, of sabbath-breaking, gaming, lying, idleness, violence, and folly, he looks to his living Redeemer for grace to persevere in holiness, and hence he rests on the divine promise in every temptation, " My Father who gave them to me, is greater than them all, and none is able to pluck them out of my Father's hand." He is a present refuge in the storms of life, and an eternal friend. If Jesus were not ever living, with the infinite circle of His own boundless eternity ever present to His omniscient view, and beholding that on which, in the eye of our minds, we look back, He would not be " the Lamb slain from before the foundation of the world." Because he ever liveth, from the event of the fall of man, to His first advent, He has continually been disclosing Himself to His servants, by promises, by types, by

prophecies, by visions, and by other manifestations. "Abraham rejoiced to see His day, he saw it, and was glad." In vision, Isaiah beheld Him with dyed garments, with His human nature stained with atoning blood. And Job beheld Him with the faith which he ever lives to communicate, which now rejoices my poor heart, and enables me to use His words as my own in expressing them to you, "I know that my Redeemer liveth." When the day arrived, which "prophets and righteous men desired to see, but saw not,"—the day of His first advent,—Jesus was ready to undertake the promised work, and said, "Lo! I come to do thy will, O God,"—for He ever liveth! Then did the immortal Godhead unite Himself with human nature, and become the mediator between God and man, as well as the compassionate friend and brother of our nature; He became the companion of men, to breathe the same air, to abide in the same world, to eat and drink with them, and as a servant of Jehovah to be subject

to His law and obey it *for them*. But as the living Redeemer, who remembered the engagements of the everlasting covenant, which he was then fulfilling, and which to His omniscient view was seen as accomplished, He spake with the Father, even on earth, as His equal, as the God of all power, as the disposer of eternal salvation. "O righteous Father, the world hath not known Thee, but I have known Thee, and these have known that Thou hast sent me; and I have declared Thy name and will declare it, that the love, wherewith Thou hast loved me, may be in them, and I in them."

But, my friends, as my departure from this world is the occasion of this sermon being prepared for you, and the happiness of my departure rests on the death of a living Redeemer, let us contemplate His immortality, even in His death. When wicked men and devils took His life and thus were guilty of that crime, He *gave* His soul unto death *by His own power*; and by His omnipotent power He rose

again. "He hath life in Himself." How different was His death to that of a man alone. He was forsaken of God, and yet He departed with mighty power, performing the will and the word of God, praying for mercy on His murderers, nay extending it to a dying malefactor, and omnipotently yielding up His spirit to the Father. Mark the immense difference between this death and every other. Good men are not forsaken of God, as was our sin-Bearer: they possess no strength of their own for the trial, as He possessed; but *His* strength sustains *them*! And bad men die as they live, sinning against Him. No communication takes place between God and their souls, for they are strangers to Him; they do not die in the act of love to His word, and His will, but they fall as "cumberers of the ground," cut off by divine justice.

"I know that my Redeemer liveth." For after having descended to the grave, He arose, He resumed His human body, the vesture which was "dipped in blood," in

which He ascended to heaven, where “He ever liveth to make intercession for us;” and the eternity of the believer’s glory above, is founded on the knowledge, that his Redeemer liveth. Hence his body rests in the grave, in the certain hope of a happy resurrection, and his unfettered spirit rises “to God, who gave it.”

II. The text refers to the second coming of the Lord Jesus Christ. “I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth.” The second advent of the blessed Saviour, will infinitely express His glorious immortality. The high glories of the Godhead will not then be concealed from human view, as they were, when the Lord became a babe in Bethlehem,—was a Man of sorrows, and numbered with the transgressors. But then,—“the Son of Man shall come in His glory, and all His holy angels with Him; thousands of thousands ministering unto Him, ten thousand times ten thousand standing before Him, the judgment set, and

the books opened," and the Lord will welcome none, but those servants, who are found watching, and who are in the paths of righteousness, ready to meet Him.

For what purpose, my friends, do you think the Redeemer will again leave the courts of heaven, and stand "in the latter day upon the earth?" Not to be again "despised and rejected of men," but to "judge the quick and dead." Not to witness the violation of His law, and the contempt of His gospel, over which His vengeance now seems to slumber; but "to gather the wheat into His garner, and to burn the chaff with unquenchable fire." Say not in your heart, "I may escape his eye among so many millions;" can you elude Omniscience? every sin you ever committed will then be brought to light. You sin and forget it, but God remembers it, and you will be judged according to your "deeds done in the body, whether they be good or bad." Let me entreat you, on this solemn occasion, to listen to one speaking

from another world, as far as it be lawful : for with the book of God before you, you possess every thing you need. Yet, as I shall have passed the narrow bounds of time, and entered on a blessed eternity, when this sermon is read to you, the consideration may excite your attention to these important truths, with peculiar power ; for “ I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth ;” and each one of you must meet Him, for it is written, “ Every eye shall see Him, and they also which pierced Him.” What are the works on which you trust for support and justification, on the appearance of your Judge ? If you be not resting on the work of redemption, which was finished on the cross by Him, for all “ the elect people of God,” and, as the evidence of this your faith, if you are not living a life of holiness, you are not ready to meet Him, for you are now dead in sin, and not living branches of the living Vine, bringing forth fruit to His glory. But you are not left as

are the fallen angels : behold the living Redeemer ! do you feel your burden ? are you athirst for mercy ? hearken, then, to His own blessed invitation, for, "The Spirit and the Bride say come, and let him that heareth say, come, and let him that is athirst, come, and whosoever will, let him take of the water of life freely."

To reflect on my removal, may help you to consider the uncertainty of your own life : how lately we united together in worship to God below ; but now, I serve Him above, and ere another Lord's day, some of you may have to meet your God : "Be ye, then, also ready, for in such an hour as ye think not, the Son of Man cometh."

This, the Redeemer's second advent, my friends, will be His last upon earth. Sinners are informed of it, yet they heed not the most important information respecting their eternal interests ; they disregard the kindest warnings ; they defy the most tremendous threatenings, and they behold the judgments of God on sin, unmoved. Such is human

nature : it is thus in you, and such it was in me : but I found mercy, and why should not you ? for “I know that my Redeemer liveth !” Through Him alone I found acceptance with the Father, He clothed me with the garments of salvation, and brought me to my Father’s home. And I set these truths before you, entirely resting on His mercy, His goodness and power to apply them to your hearts savingly, so that any of you, who have heard me speak to you of sin and holiness, of heaven and hell, of death and judgment, before my removal from you, yet did not profit,—may, by the divine blessing, profit now. Then will you say of me, “She being dead, yet speaketh ;” for I do not invite you to an untasted banquet. I have lived upon the gospel of mercy, the “feast of fat things, full of marrow, of wine on the lees well refined.” I do not ask you to lean on an arm of untried power, for by it, my soul was raised from death unto life ; it supported me in the hour of nature’s dissolution, and led

me into the presence of the King of kings. I do not recommend you to one whose friendship is of uncertain duration, who would embrace you with love to-day, and forsake you in eternity ; for His “love is strong as death.” I have known its faithfulness, He forsook me not. His friendship survived all my sins, frailties, and wanderings below ; and did not then expire, for it exists in eternity. “He ever liveth.”

The gratitude, which I feel towards my Redeemer for my own salvation, and the affectionate regard which I long have felt towards your souls, disposes me to speak to you thus faithfully, and to desire most earnestly, that His blessed attributes may be glorified in your eternal redemption by Him.

III. The text before us mentions the dissolution of the body, and its resurrection.

“Though after my skin worms destroy this body, yet in my flesh shall I see God.” You know that “by man, (that is by Adam,) came death, and by man also, (our incarnate

God, by Jesus Christ,) came the resurrection of the dead.² At the second advent of the Redeemer, "all that are in their graves shall hear His voice and come forth, they that have done good unto the resurrection of life, and they that have done evil to the resurrection of damnation."

The dissolution of the body and its resurrection are truths, which are received by the believing sinner with joyful satisfaction. The sin, which led Eve to listen to the serpent and to take the forbidden fruit, is found in us. The sin, which crucified the Lord of life and glory, attaches itself to our body. It is the polluted instrument, which acts against God, by which our souls have meditated evil, our tongues used deceit, our feet followed mischief, our eyes feasted on vanity, our hands wrought wickedness, and our bodies have been defiled with their own sin and the sin of our souls. And, oh ! my friends, on becoming savingly acquainted with these truths, how thankful will you feel in being assured that at the end of your

days here, the Redeemer will take your spirit to himself, and plant the natural body in the ground, as the seed, which shall be raised incorruptible and glorious, then to partake of His own immortality through the ever revolving ages of eternal joy, and praise, and blessedness. Such is the unfailing promise, "because I live ye shall live also."

The dissolution of the body is desirable, for, in its present condition, it cannot see God. Here, by reason of sin, we cannot serve God perfectly. The happiest moments I have ever known below, were in serving Him with you, but to serve Him in heaven is happier. By reason of the weight, and burden of sin, which attaches itself to our mortal body, how welcome is the day of liberty,—the moment, when the disemprisoned soul ascends to its eternal rest. Even here, there is "joy and peace in believing;" but to be delivered from sin, is its completion and perfection.—"To depart and be with Christ is far better." The

consideration of the dissolution of the body, and its resurrection is delightful to the christian. He longs for heaven, and "flesh and blood cannot enter the kingdom above;" death and life, ruin and perfection, sin and holiness, cannot harmonize; hence, how grateful, how welcome are these doctrines!

Our bodies are dear to us, "for what man ever yet hated his own flesh, but nourished and cherished it?" Do we not love our bodies? are we not grieved, when our limbs are injured, and, when they are overtaken with pain? Nay, the Lord Himself does not hate the bodies of His servants, for He redeems them their from pollution, He loves the vessels of mercy, and separates the body from the soul, for a season, in order to cleanse it from its defilement, and fit it for the paradise above. In this precious belief, "Joseph, when he died, gave commandment concerning his bones." And "we, who have the first fruits of the spirit, groan within ourselves for the redemption of the body."

The worldly man has no conception of the joy, which this blessed text brings to the heart of the christian. "Though after my skin worms destroy this body, yet in my flesh shall I see God." The faithful servant shall behold his Lord in the palaces of eternal glory! The grateful captive shall see his gracious deliverer! The church of Jesus shall behold the heavenly bridegroom! "For this corruptible shall put on incorruption, and this mortal shall put on immortality."

IV. Let me invite your attention to the *soundness* of divine knowledge. "For I *know* that my Redeemer liveth." How different is this knowledge, to that, which whilst it takes the name of wisdom, is the most dangerous ignorance, which, the apostle saith, "puffeth up," and elevates human pride.

This best of all knowledge rests on the promise of grace and mercy in Christ Jesus, applied to the sinner's heart by the holy Spirit, and confirmed by corresponding ef-

fects. Hence the true christian can say with deep humility and gratitude, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." It was His omnipotent voice, which awakened my soul from spiritual death, to a sense of my sin and danger by nature. He instructed me to take refuge in the gospel, from the curse of the law which was suspended over me, and "*I know* that my Redeemer liveth."

In contemplating this beautiful passage of holy writ, and describing the excellency of the knowledge, of which I am now speaking, why should I hesitate, on this solemn occasion, to affirm to you, my friends, that all I knew of happiness below, and the bliss of heaven, is comprehended in the knowledge of my divine Redeemer. "*I know* that He liveth," by the goodness, which I have experienced from Him, since being called into His happy service, and

adopted into His family. My departures from Him in thought, even when employed in my first duties, and in the enjoyment of my happiest and dearest privileges, have ever been followed by pardoning mercy, and the application of His precious blood to my conscience. In my long continued labors with you, which afforded me so much satisfaction, how sincerely have I mourned before Him in secret, the imperfections which stained those performances,—but they were *all forgiven*, and “*I know in whom I have believed.*”

My knowledge of my Redeemer has also been *confirmed*, when He taught me to care for you. Sinner as I was, the Lord instructed me to pray, not only for myself, but for others. Selfish and unkind as my nature was, there were instances, in which the knowledge of Him led me to serve others. Hence I address you from my own experience of the religion, which is devoutly excellent, and assure you that it is not “a cunningly devised fable.”

This knowledge, which in me is now perfected, was imparted by the Spirit of God and His word, and *confirmed in time* by many years of experience. It is clear and satisfactory to the conscience, for the knowledge of God in Jesus Christ is divine illumination, as it is written, “in Thy light we see light.”

The believer, when accustomed to behold by faith “the King in His beauty,” does not find his attention constantly diverted by the follies, which delude the world. When the knowledge of Jesus Christ, in all His glorious attributes, and in His mediatorial character and offices, is possessed, what more can the soul desire?—in its best moments,—nothing, for it is satisfied.

Being delivered by the Redeemer from his former tyrant, Satan, he enjoys glorious liberty. Love binds him to his heavenly Master, and with the heart he will not obey another, for “ye cannot serve God and mammon.” With heaven before him, and “Jesus in the midst of the throne,” what

on earth can charm him, what delusion seduce his heart? Such, my friends, is the soundness of divine knowledge, and it is confirmed by such effects as I have described, in those, who possess it.

The christian has much to contend against, much to conquer,—ignorance, unbelief, hardness of heart,—nay, “a body of sin and death.” And nothing but “the knowledge of Jesus Christ and Him crucified” is able to produce one good thought, or to overcome an evil one. “A corrupt tree cannot bring forth good fruit.”

And now, my friends, I speak to you under very different circumstances to those, in which I ever before addressed you; for now I know by sight the reality of the truth, which I have so long been accustomed to express to you by faith. At the close of former discourses prepared for you, I have often said to this effect, “what improvement shall *we* make of these truths?” But *my* day of improvement in the world of time is expired, and *you* alone are called

upon to embrace that benefit. I am become an inhabitant of eternity with my ever living Redeemer; yet hearken to this my last exhortation, "prepare to meet your God." You ever heard me with kind attention, when I was your fellow worshipper. I repeat it now, verily, there is but a step between *you*, and the eternity, which *I* have entered, and if you die in your sins, no refuge will then be set before you. May you turn from every sin, from every false and unscriptural hope, for it is written, "None of them can by any means redeem his brother, or give to God a ransom for him." May this be the appointed moment for your spiritual resurrection. May eternal mercy now say,—“come from the four winds, O breath, and breathe upon these slain that they may live.”

Then shall the sound and saving knowledge of Jesus Christ in you, be confirmed in your own experience, and before the church and the world, by the holiness of your lives. Then, whatever trials you may

be called to endure, they will be employed for the establishment of your knowledge of Him whilst on earth, and preparation for a heavenly state, commensurate with the immortality of Jesus. And "His name shall endure forever ; His name shall endure as long as the sun."

FAREWELL. May we meet in heaven, and proclaim with grateful and adoring joy, to all eternity, "I know that my Redeemer liveth."

Written on Sunday, June 10th, 1832.

S. MARTIN.

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